

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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NASA plant impact study held in Iuka

By Gary Farley

The topic was the impact of the NASA rocket engine plant on a small Mississippi town and surrounding area. More than 70 persons attended a meeting in Iuka, February 8-9, with primary representation from Mississippi and Tennessee. Presentations concerning the nature of the industry, the kinds of jobs that would be available, the places from which people would be coming into the community, and the overall impact made by the top on-site persons from Lockheed and from Aero Jet — John Thomas and Chuck Lavinski. In addition, Mack Wadkins, local representative in state legislature and director of the Tishomingo County Economic Development Authority, gave us a history of the development of the project.

This event was put together last summer because we learned that the major industry with 1,500 jobs was going to be placed in a very rural part of northern Mississippi where the Tennessee Tombigbee Waterway junctions with the Tennessee River. This plant is bringing in several hundred high-tech persons from California — rocket science engineers, computer persons, et cetera. It's hiring some engineers from the South and as the plant is being built, there will be several hundred construction employees. From this, construction phase will continue in a segmented fashion through 1996 or '97. When the factory is at full force, it will employ 600 factory hands, along with probably an equal number of support persons and a few hundred engineering specialists.

Our goal was to learn who was coming and where they were coming

from, where they were settling, and come up with some plans as to how we might both reach them for life in the community and life in the church. Concerning the question, "Who are these people?" we found that already several hundred rocket engineers and support staff have come primarily from California. Their spouses and dependents would swell this number to well over 1,000 persons. Some of them are settling across the line around Florence, Alabama, and many are settling in Corinth, Mississippi, which is about 25 miles west of Iuka. These people, of course, because of the multiplying factor are generating needs for jobs and service industries, education, et cetera, in the area. The plan that they are working on is a rather interesting one in that the educational system in Tishomingo County and the junior college at Booneville are being significantly enhanced in order that local people can be prepared for the factory and some support positions in the factory.

Company officials indicated that they were very interested in being well-integrated into the community in hiring local people and in making a contribution to the community. They have set up a speakers' bureau which provides engineers and other persons to speak to various groups within the community.

Jere Phillips, state mission director from Tennessee, made a very significant presentation about how Tennessee Baptists had responded to the opportunities related to the coming of the Saturn plant into Springhill. This included working with industry to have a buddy system linking people with the new people coming into the

community, developing some new churches, and working with the union and industry in developing a chaplaincy program.

There seemed to be a consensus attending the meeting that Mississippi and Tennessee Baptists, along with Alabama Baptists, should continue to work on intentional strategy to respond to this opportunity. Hollis Bryant will continue to work on this project until his retirement and then, depending upon assignment within the Mississippi Convention, it will go to Cooperative Ministries, Missions, or to Church Administration. In the very near future, Cooperative Missions has some PROBES planned for the area and this would certainly be one component of the response. There was discussion of securing a retired director of missions to serve as coordinator for the response in the area.

My reflections and analysis of what I heard run this way:

If I were pastor, I would share with my people.

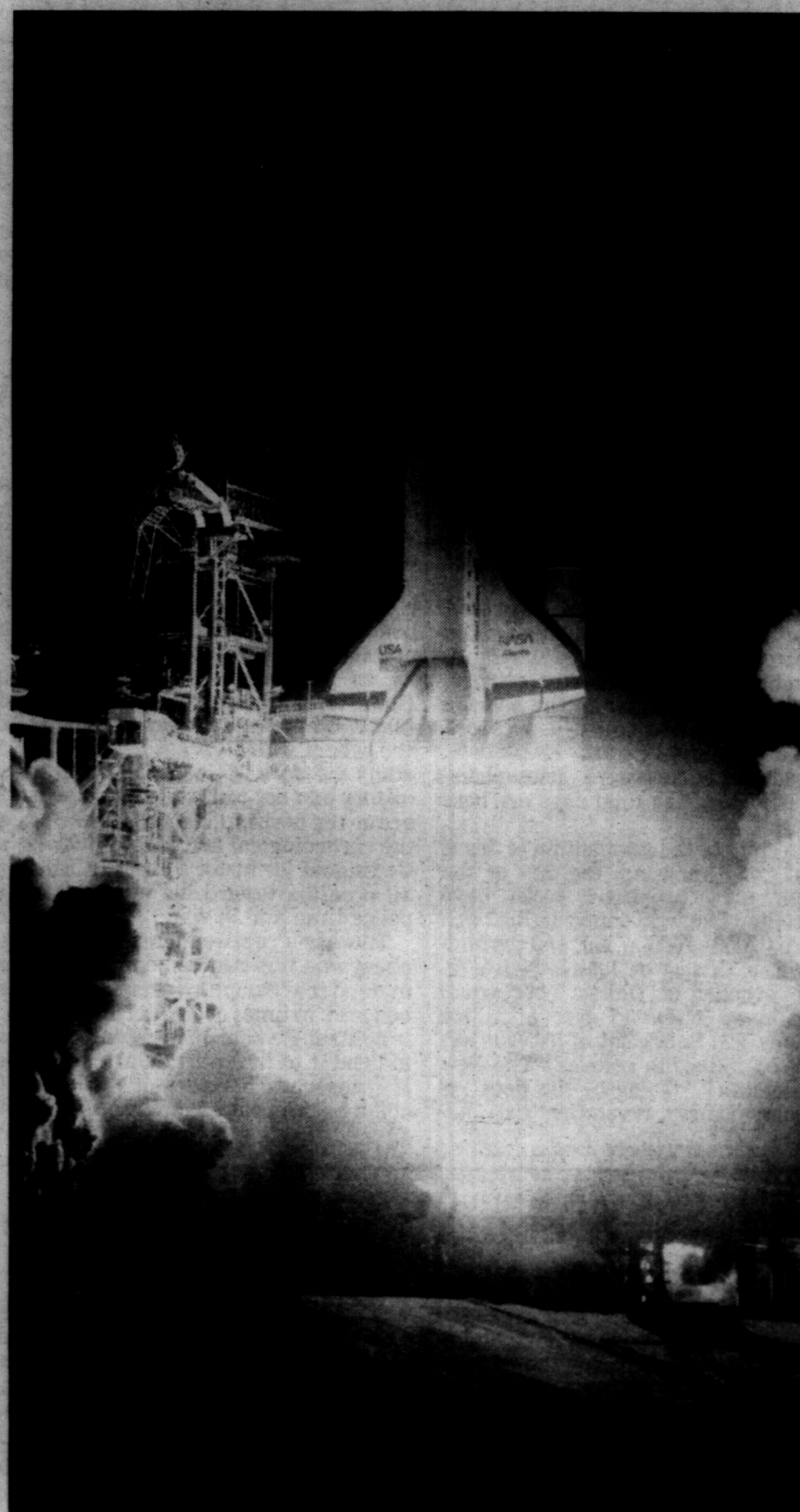
The companies want to employ local people; therefore, our youth need to prepare themselves for the good technical jobs that will be available in the factory by obtaining training made available through the vocational schools and area junior college. Other youth with a more scientific bent should consider the possibility of becoming quality control or rocket scientists and seek employment locally. I see this as exciting because it means that the young people in the area now have an option of well-paying work within their context. Further, I think the pastor should talk to the adults in his church about the very significant opportunities for employment in construction in the area for the next several years.

I learned that the new people like the local people, that they want to build relationships and be assimilated in the larger community. I hope that this is, indeed, the case.

If I were a pastor, I would use the principle of reciprocity to attract newcomers into my ongoing congregation. That is, if you ask a person to do you a good turn, then he is somewhat obligated to accept a good turn from you in return. I think this certainly opens up the opportunity for using the speakers' bureau to have scientists come and speak to the youth about space, about rockets, about creation from their perspective, and have some interesting dialogue and, in turn, involve scientists in some of the activities that are characteristic of that region.

If I were a minister in the area, I would consider ministries that my church might provide to the employees in the new factory, for example, day care for young children.

When I think of northeast Mississippi and Alabama, I think of good old boy humor, gospel music, First Monday sales, William Faulkner, Miss Americas, Southeastern Conference, athletics, and coon hunting. These local personages and activities are things that both local churches and the association might build upon in ef-



Atlantis heads toward the 36th Space Shuttle mission in early evening hours. STS 38, a DOD-devoted mission, got off to its start at 6:45:15:0639 p.m. EST, Nov. 15, 1990. Onboard the spacecraft were Astronauts Richard O. Covey, Frank L. Culbertson Jr., Robert C. Springer, Carl J. Meade, and Charles D. (Sam) Gernar. (NASA photo)

Growing pains in northeast Mississippi

By Guy Henderson

Could northeast Mississippi become Boomtown USA? The National Aeronautics and Space Administration is in the process of constructing a rocket engine that could affect the social, financial, and spiritual tone of northeast Mississippi as well as parts of Tennessee and Alabama. This is considered a major industry with 1,500 jobs available during construction, and the plant will employ 600 when in operation.

The church leaders of the area are not "just waiting" but are busy planning for the impact this will have on church and community. Ed Gandy, director of missions for Alcorn Association, said, "The pastors are thrilled over the developing plans and see a tremendous potential for witnessing. We are expecting 500 new families in or around Corinth in the next three years."

Harris Counce, director of missions for Prentiss Association, said, "We expect the overflow to impact the northeast section of our county quite heavily.

Already, we have people being employed by NASA or construction companies. Northeast Community College is gearing up to meet additional educational demands. Industry means people, and people need to be ministered to for their spiritual needs."

Tishomingo County could well feel the greatest impact since the actual plant will be located there. Charles Stubblefield, director of missions, spoke of the need of coordinating their activities and working with NASA, Lockheed, and government officials to meet all the needs. "We plan follow-up meetings to keep our people informed."

The pattern of assimilating people into the communities near the Saturn auto plant in Tennessee is being studied. Huntsville, Alabama has also been challenged with the influx of new families. Baptist leaders in the tri-county area have been working on the plan for several years.

orts to create assimilation between current and new residents.

Speaking from the role of a denominational program person, I suggest we need to look at ways we could provide for funding of events such as training. Also, we need to provide training for people involved in these relationships. Third, we need to consider a new church or consider formation of a new church for the new people. This may come out of the prayer breakfast concept. Fourth, we need to explore the concept of industrial chaplaincy. Fifth, we need to

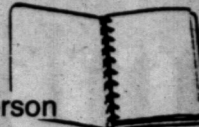
network with California directors of missions from whose associations the new people are coming. And finally, we really need to work with the association in the area to help find someone who could coordinate a response over the next few years.

I certainly hope that our department at the Home Mission Board will continue to work with the people there in response to this opportunity. Thanks to you for the good beginning.

Farley is the associate director, Town and Country Missions Department, Home Mission Board.

EDITOR'S NOTEBOOK

Guy Henderson



An open letter to returning troops

Thanks. The war is over, and over 500,000 troops are eager to get home and get on with their lives. Medals will be awarded, units recognized, and all America stands a little bit taller. The shadow of Vietnam fades, and a winner steps into the circle.

It could have been a long struggle with heavy casualties, but a nation bent to pray. Seldom has there been such a lavish outpouring of prayer, patriotism, and concern. You may have been the most prayed-for group of soldiers in decades. We believe God has heard the prayers, he has blessed our nation. Why?

Years ago, there was a great flood and people were driven to their attics to survive. A few months later, a sign was erected in front of a church: "Don't forget on Sunday the vow you

made in the attic."

God is no respecter of persons, nor nations. When we humble ourselves and pray, things will happen. When we honor God and acknowledge him, he will direct our path. Our nation will be no stronger than our people. God is not an instant life jacket to be put on and discarded at will. His deliverance is life and a way of life, seven days a week. Drunkenness, drugs, and immorality is to break his commandments. He is a holy God, and we must come before him with a pure heart.

Remember, too, it hasn't been all that easy for those at home. It's not easy trying to bring up two children with limited funds and a husband in the military. All heroes are not on the battlefield. Quality time with your

family in activities and in church will pay dividends.

History records the homecoming of troops in various ways. In the Revolutionary War, they simply stacked arms and went home. In the War Between the States, my great-grandfather reportedly ended up in a prisoners' camp in New Orleans. He walked home barefooted and was welcomed by his family, forty acres, and a mule. Parades, confetti showers, and John Philip Sousa welcomed home the troops of World Wars I and II. Korean and Vietnam veterans just clung to their memories and edged back into society.

Now, we welcome you home. You responded well, and we are proud of our troops. May God continue his blessings.

Apocalypse? Now!

One day, some one will get it right as the apocalypse breaks forth. Modern day prophets fell short again and the one requirement for a prophet is 100 percent accuracy.

Bill Stancil of Midwestern Seminary observes that war evokes apocalyptic fervor followed by visions, prophecies, and fantastic images. Jack Brymer, editor of the Florida Baptist Witness, called it a "short-lived apocalypse," and Kenneth L. Woodward of Newsweek "triumphantly" shouted "the final days are here again."

In spite of the admonition of Jesus that "you know not the day or the hour," new prophetic books have sprouted like wild onions in the back yard. "Armageddon, Oil, and the Middle East Crisis," by John F. Walvoord, the prophet of Dallas Theological Seminary, has sold over a million copies. Pat Robertson of 700 Club has passed 250,000 in sales of "The New Millennium." "Going by the Book" is Johnny Cash's revelation that Ar-

mageddon is now taking place. Probably dozens of others are jousting their printers to rush it up, or Armageddon may be over.

We have faith in God, and the future is heading towards us at 60 minutes an hour. God is still in charge of history, and nations in commotion will be with us as long as we have nations. However, there is a rush for the prophetic umbrella at every rattling of the sabers. Stancil urges believers to study the work of God at all times in history and not just when war clouds are on the horizon. The end times and the chronological end of all things is God's goal for history. He is moving all creation toward his purposes in peace time and in war.

There is a renewed interest in prophecy and this can be healthy. Keep in mind that Scripture ever speaks to believers in times of conflict and there is no strangle hold on it to enable one to bend it to fit a particular culture. It transcends barriers of time and culture, and speaks a message of hope

and assurance. One day it will come to pass just as the Bible declares. Since the days of Christ, the "last days" are upon us and yet the last day has yet to arrive. Stancil maintains that the Kingdom has been inaugurated, but not yet consummated.

The "already/not yet" word is seen in the Bible in numerous ways according to Stancil. We are already saved, but we await the final resurrection. New creatures in Christ, yes; but we still struggle with sin. We've had a foretaste of the Kingdom but still await the return of Christ for the consummation of the Kingdom. Living on the line between "already" and "not yet" can produce a longing for the end of sin and evil and the consummation of the ages. We are warned to be ready and awake, but "of that day and hour no man knows."

The apocalyptic thermometer will slowly drop a few degrees but don't discard it altogether. The war in the Gulf is over, but rest assured there will be another soon.

Strength . . . for a quiet heart

By Kiely Young

"God is our refuge and strength, a very present help in trouble . . . Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth" (Psalm 46:1, 10).

God's ways are always perfect. We sometimes would like to know more of his plans for the future, especially when we find the present rather uncertain.

What does a pastor or "preacher" do when he has no voice to speak? This is but one of many questions asked, and one of many which have gone through this pastor's mind during the past four months of "silence."

This all began with what we thought was simple laryngitis, resulting from sinus difficulties. But the conditions did not respond to medication and prolonged "total silence." Even exploratory surgery found no cause for swollen vocal cords. So what does a preacher do?

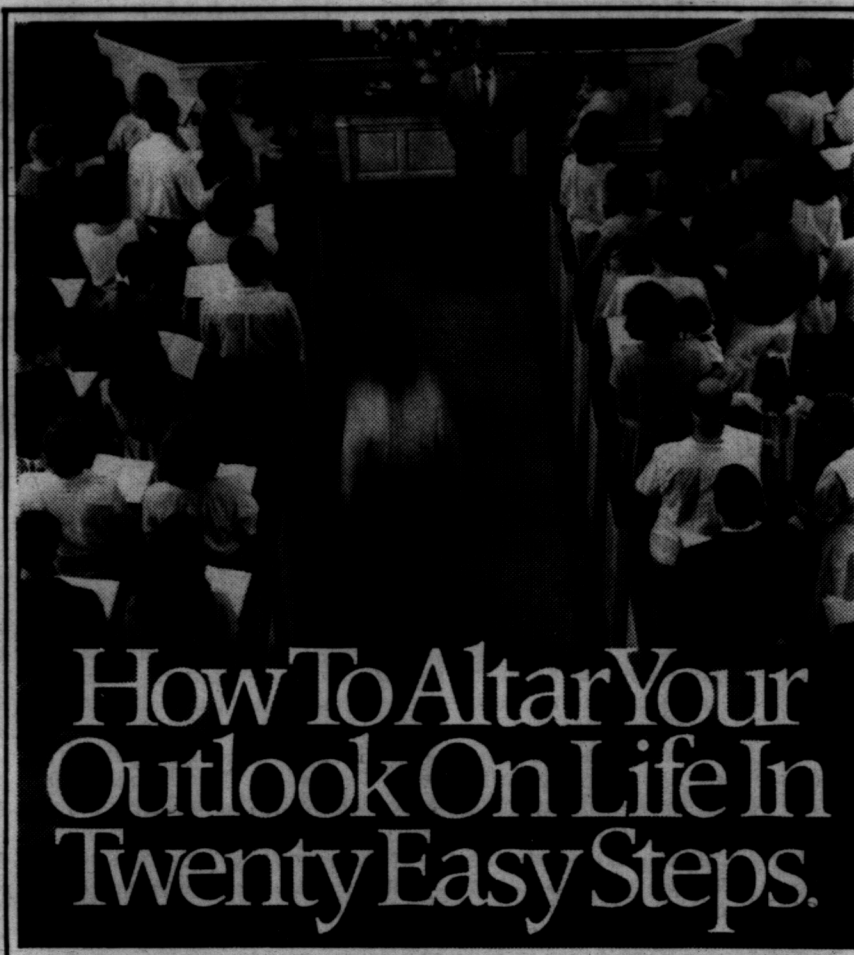
We learn that every trial has a purpose. Some call for personal growth, others lead to change a lifestyle. This

pastor has seen personal spiritual growth that was needed in prayer life and a deeper understanding of God's Word. (There has certainly been more time for this.) We learn that God can use unusual ways to get our attention and reveal his truth.

We have also seen a church family respond beautifully in prayer and loving support. We have learned of prayer ministries all across our state. Strong Christians always come to the surface in a crisis.

But the most significant thing God has taught this preacher is God's faithfulness in difficult situations. We preach about this and pray for and with folks during their difficult times. But, greater still is the assurance, "God is our refuge and strength . . . Cease striving and know that I am God." Amen and amen, looking forward to the next step.

Young is pastor of First Church, Greenville.



THINKING IT THROUGH

The ethics of non-involvement

By Steve Hallman

Have you ever heard a politician make a statement similar to this: "I am personally opposed to abortion (or pornography, or gambling, etc.), but I do not feel that I should impose my morality on other people." How fine and noble that sounds. After all, "freedom of choice" is the right of every individual the argument goes. That certainly sounds like the high moral ground. But where does this thinking lead us?

Let's suppose this person, hereinafter referred to as P.O. (personally opposed), is walking down the street and hears a child screaming, and sees that little child being abused by an adult. Common sense and accepted decency would dictate that P.O. help that little child who is not capable of helping himself. The child is being beaten, his eyes are blue from beating, his mouth is bleeding. He is helpless. But P.O. doesn't interfere. His reasoning? Well, personally he is opposed to child abuse. But, you see, P.O. doesn't help the little child because he doesn't feel that he should impose his morality on another parent. You see, the other parent doesn't consider child abuse morally wrong. So P.O. walks on by. Who is he to impose his morals on another person?

As he walks down the street, P.O. sees a man raping a woman. The woman cries out for help. She is being tortured, beaten. Does P.O. rush to the woman's defense? Of course not. Should you ask him, he would tell you that he is personally opposed to rape. But P.O. doesn't feel that he has the right to impose his morality on someone else who sees nothing wrong with rape.

This logic could be applied to countless situations. The fact of the matter is that someone's morals will be imposed on society. Someone's values will be the rule for law and justice, for right and wrong. And if those values are not Christian, they will be from some other philosophical, religious perspective.

Somehow, we Americans have come to accept as automatic our foundation and form of government. We feel that it will automatically perpetuate itself. Such is not the case. But whatever value system becomes the rule for law and justice, we all have to live under it and be subject to it. Experience has proven that governments not founded on a Christian view of man will be hostile toward that view.

Hallman is with American Family Association in Tupelo.

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Southeastern "warned," may lose accreditation

By R. G. Puckett

WAKE FOREST, N.C. (ABP) — Trustees of Southeastern Seminary meeting here March 11, 12 heard sobering reports from the top administrative officers in the areas of accreditation, confidence in the institution, enrollment, faculty, and finances.

"What I ask of you," President Lewis A. Drummond said to the trustees in the opening session, "is to realize that the approach of the past was right for its day."

"Our situation, however, has changed. We have made little progress on accreditation issues, we are still perceived with suspicion, and our funding base has clearly reached a serious point."

"Nothing is more important than our theological and financial integrity. These are my responsibilities as president and I intend to resolve those concerns," Drummond read from a prepared statement which he later distributed to the group.

Two accrediting agencies, the Association of Theological Schools (ATS) and the Southern Association of Colleges and Schools (SACS), have been on campus and analyzed developments at the seminary founded in 1950 since the registration of President W. Randall Lolley and most of the administrative staff in 1987.

Southeastern Seminary was accredited by ATS in 1958 and by SACS in 1978.

The seminary is now on "warning" status and a majority of the trustees seem to think it will be put on proba-

tion or outright lose accreditation in 1991.

"It finally occurred to me," said Robert D. Crowley, chairman of the Instruction Committee and past chairman of the full Board, "that we are going to be put on probation in May.... That is not totally inevitable, but from all that I can hear and learn, that is probably going to happen. And if we really don't keep... if the payments of blackmail don't really get much bigger, we might even go to the guillotine and get our heads cut off."

The pastor of Montrose Church, Rockville, Md., accused the faculty of blackmail, of being obstinate, and of obfuscating the issue and steps taken in trying to preserve the accreditation of the seminary.

The basic issue which has raised the question of accreditation is the procedure for acquiring faculty members. The faculty claims it has been cut out of the process — shared governance — and the majority of the trustees claim they have been faithful to the requirements of the guiding documents of the institution.

In their final session, trustees adopted a motion by Kenneth L. Stevens, trustee from Michigan, calling for legal counsel to determine the rights of the trustees. He earlier made the motion to consider legal action against ATS and/or SACS if they lifted accreditation.

President Drummond and Dean Russ Bush advised against such action and the motion was modified to the extent that no legal action will be

considered.

A special committee consisting of Daniel E. Johnston, trustee from Virginia, William D. Delahoyde, trustee from North Carolina, and Crowley will draft statements to ATS and SACS which give the trustees perspective on the situation.

As one of their last actions, upon recommendation from the Board's Executive Committee, the trustees authorized the chairman to appoint a committee to deal with the decline in enrollment and financial crisis if accreditation is lost.

Chairman Roger W. Ellsworth, trustee from Illinois, is authorized also to report to the SBC Executive Committee the consequences of the loss of accreditation or probation.

James R. Deloach, a trustee from Texas and former chairman of the Board, said he "wanted more than a report" to the SBC Executive Committee.

"This thing is greater than Southeastern Seminary; it affects all Southern Baptists," Deloach contended.

He offered a substitute motion which called for, if accreditation is lost:

- withdrawal of all financial support from ATS and SACS.

- request to all other SBC seminaries to withdraw support from ATS and SACS.

- request to the SBC Executive Committee to look into an accrediting agency for Southern Baptist institutions.

(See **SOUTHEASTERN** on page 4)

Survey team to seek ways Baptists can help Kuwait

By Bob Stanley

RICHMOND, Va. (BP) — The Foreign Mission Board will send a survey team into Kuwait "in a matter of days" to determine how Southern Baptists can help people in the war-ravaged Persian Gulf country.

FMB President R. Keith Parks announced plans for the team March 7 after a meeting of the board's Global Strategy Group of top administrators and strategists.

Parks said he is convinced Southern Baptists want to be "instruments of reconciliation" and to help meet immediate human needs as the country begins a massive rebuilding program.

"I want us to think big and plan big so the creative energy of Southern Baptists can find heartfelt expression in reaching out to the many needy people of this region," he said.

The survey team will include John Cheyne, who coordinates the board's human needs efforts; Maurice Graham, Southern Baptist worker in Kuwait who was held hostage in the U.S. Embassy in Kuwait City for more than four months before his release Dec. 9; and Jerry Zandstra, pastor of the National Evangelical Church in Kuwait City. Graham was associate pastor of the church after he and his family arrived in Kuwait early last summer.

The team will leave as soon as they can get permission to enter Kuwait, Cheyne said.

"There's a great need for Christians to understand better the Islamic religion and to be able to enter into dialogue with due respect and appreciation for the religion and culture of these Middle East people," Ballenger said.

But the work can't be done without special donations by church members above their normal church contributions, said Don Kammerdiener, the board's executive vice president and a member of the committee.

He said Southern Baptists who want to participate may send donations to: Middle East Relief, Foreign Mission Board, P.O. Box 6767, Richmond, VA. 23230. All such funds will go to provide food, medicine, and other much-needed supplies in the region.

Besides Ballenger and Kammerdiener, the special committee named to develop a comprehensive postwar strategy includes Harlan Spurgeon, vice president for mission personnel; Lewis Myers, vice president for Cooperative Services International; Clark Scanlon, director of research and planning; Alan Compton, vice president for communications; and Jimmy Maroney, assistant director of the Global Desk, which is seeking ways to reach out to those who have never had opportunity to hear the gospel message.

Stanley writes for FMB.

CLC trustees pave way for merger with PAC

NASHVILLE (BP) — Christian Life Commission trustees have approved unanimously bylaw changes that would pave the way for the Southern Baptist Convention in June to merge the Public Affairs Committee into the Christian Life Commission.

The proposed merger would reduce from three to two the number of organizations that represent the SBC on religious liberty issues. The 1990 convention in New Orleans expanded the Christian Life Commission's program assignment to include religious liberty. The Baptist Joint Committee on Public Affairs is the other organization with an endorsed religious liberty assignment.

The terms of the proposed merger call for temporarily enlarging the CLC's trustee board by nine members and transferring the remaining nine members of PAC's board of trustees to the CLC's board. As the former PAC trustees complete their terms of service on the CLC board, their positions would be eliminated on the CLC board. Thus, by 1998 the CLC board would return to its present size of 32 members, after ballooning to 41 temporarily.

Previously, PAC consisted of 19 members, who also were members of the board of trustees of the BJC. The BJC recently adopted a new representation.

(See **CLC** on page 5)

Baptist Fellowship schedules May convocation, Atlanta

ATLANTA, GA — (ABP) Any thought that a Southern Baptist group known as The Baptist Fellowship might form a new convention in May apparently is not under consideration by the group, according to its spokesmen.

Following a meeting of the group's interim steering committee March 7-9 in Atlanta, Jimmy Allen, who was moderator of the group's first convocation in August 1990, told Associated Baptist Press that the recent Atlanta meeting was a preparatory meeting for the next Atlanta convocation scheduled for May 9-11, and that the fellowship was not making plans to form a new denomination. "It will be a fellowship within the fellowship," Allen declared.

The convocation in May is scheduled to be held in the 17,000-seat Omni Coliseum in downtown Atlanta. A spokesman said that 10,000 are ex-

pected to attend the meeting.

Program theme for the May convocation will be, "Behold, I Do a New Thing." Over 500 people will be involved as speakers, musicians, workshop leaders, and state group leaders. Chair of the convocation program is John Hewett, pastor of First Church in Asheville, N.C.

Vice-chair is Ken Chafin, pastor of Walnut Street Church in Louisville, Ky. Chafin told the interim steering committee in March: "We don't need to throw a party in Atlanta in May and have no one come. We've got to think networking. Every person interested in goals and purposes of The Fellowship needs to talk with every friend on their personal networks and encourage attendance. This will be a historic meeting for Baptists who believe in freedom and who believe in creative, voluntary ways of doing missions."

The interim steering committee adopted a statement of purpose for presentation to the May convocation. It reads thusly: "The purpose of The Baptist Fellowship is to enable the people of God to carry out the Great Commission, under the Lordship of Jesus Christ, in a fellowship where every Christian exercises God's gifts and calling."

At an earlier meeting in Dallas in January, the interim steering committee had voted to recommend The Baptist Fellowship as the official name for the new group which grew out of the first convocation, held in Atlanta last August and attended by about 3,000 persons. Daniel Vestal is chair of the interim steering committee; he is pastor of Dunwoody Church in North Atlanta.

At its March 7-9 meeting, the interim steering committee approved a

constitution and by-laws for presentation to the May convocation. Major discussion centered on whether or not to charge membership fees for individuals to join The Fellowship. The group voted not to do so.

As drafted, the constitution will define membership as follows: "Membership of The Baptist Fellowship shall consist of all members of cooperating churches, and of individual members who contribute annually. Individuals who contribute \$1,000 and churches contributing at least \$1,000 for this purpose shall be designated Founding Members. Individuals and families contributing at least \$100 annually shall be designated Sustaining Members."

Also included in the proposed constitution is a plan for a permanent coordinating council, to conduct business between annual "general

assemblies." The 14 largest states in terms of Baptist membership would get from three to six members, based on total number of Baptists in each state. Four regional "clusters" of smaller Baptist states would also get three representatives each. The steering committee will recommend one person for each of the 18 entities in May; those attending the convocation will meet in state caucuses to nominate persons for the other positions from their respective states or clusters.

The nominating committees of the interim steering committee will also recommend officers for the permanent organization when the convocation is held in May.

In March, the interim steering committee also endorsed a working document for establishing a Center for

(See **FELLOWSHIP** on page 5)

Hymn singing, concerts launch Baptist hymnal

By Charles Willis

NASHVILLE (BP) — Nashville's Grand Ole Opry House was temporarily transformed into a cathedral as the words and music of "All Hail the Power of Jesus' Name" filled the hall March 14 to start the unveiling of **The Baptist Hymnal**.

About 7,500 Southern Baptists and guests from across the continental United States, Hawaii, Alaska, Japan, Canada, Guam, and Puerto Rico attended two identical evening sessions concluding PraiSing II. The four-day music and worship celebration marked the Southern Baptist Sunday School Board's centennial year, the church music department's 50th anniversary and the hymnal's publication.

Congregational singing from souvenir editions of the hymnal was led by Wesley L. Forbis, hymnal editor and director of the board's church music department, and joined by singing groups from 17 states, The Centurymen, and an orchestra.

Southern Baptist Convention President Morris Chapman, pastor of First Church of Wichita Falls, Tex., and a member of the hymnal committee since its formation in 1987, was presented a copy of the hymnal. W. Hines Sims, editor of **Baptist Hymnal**, 1956 edition, and Mark Edwards, president of the Southern Baptist Church Music Conference, also received presentation copies. William J. Reynolds, editor of **Baptist Hymnal**, 1975 edition, had planned to attend, but was recovering from knee surgery.

Gary Cook, vice president for church programs and services at the board, noted that the Ryman Auditorium, the first home of the Grand Ole Opry, had originally been a church. "This week, the Grand Ole Opry House has become a cathedral," he said.

Earlier in the week, PraiSing participants heard a concert dedicated to the memories of Oklahomans James D. Woodward, Paul and Judy Magar, and Mary Jane Tabor who were killed in a Jan. 14 airplane crash. The concert was given by the 216 musi-

cians in the Oklahoma Singing Churchwomen and Singing Churchmen groups. Woodward, director of the Churchmen since its founding in 1961, had planned the concert to celebrate the new hymnal.

Southern Baptist entertainer Jerry Clower, widely known for his association with the Grand Ole Opry, said his musical heritage began with the "Broadman Hymnal" published in 1940 and continues with the new hymnal "this is gonna give us a new enthusiasm and a new direction to stamp out negativism."

Clower said he believes Southern Baptists who are not choir members should "open the hymnbook and try to sing; listen to the words."

Soloists Karla Worley, Cynthia Clawson, Henrietta Davis and David Ford, along with choirs from Southern Baptist churches, seminaries, and col-

leges presented a wide range of musical styles from the new hymnal throughout the week.

Handbells, ringers, brass instrumentalists, and full orchestras completed the musical offerings in daytime concerts and evening performances.

Rumiko Kikuchi, a student at Tokyo Baptist Theological Seminary, said, "Hymns help the people of Japan give response to God for the things he has given us. PraiSing II is a good opportunity for us to discover what to do with music in the future."

Hugh McElrath, professor of church music at Southern Seminary, Louisville, Ky., called the music of PraiSing II "a foretaste of heaven. We're going to be singing in heaven, so it's good to get some practice here below."

Willis writes for BSSB.

Bivocational music minister enjoys hymn singing marathon

NASHVILLE (BP) — Next to his Bible, "The Baptist Hymnal" is Jimmy McCaleb's favorite book. So when he learned he could listen to the new edition of the songbook from cover to cover, he jumped at the chance.

"I've been looking forward to this for months," the 66-year-old Jackson, Miss., resident said in an interview during the Sing-Through-The-Hymnal marathon March 13-14 in Nashville. Part of PraiSing II festivities, the event brought 47 singing groups from 19 states to perform in 30-minute or one-hour intervals at Two Rivers Baptist Church.

"Man, this new edition is terrific," McCaleb, part-time music director at Southside Baptist Church in Jackson, remarked as he jotted down notes on each choir's performance on a yellow legal pad. "This (hymnal) will benefit any size church in our convention regardless of their musical taste."

Munching occasionally on fruit and other snack foods, McCaleb said he had little problem staying awake during the 30-hour marathon. He even sang with the Mississippi Singing Churchmen in their 5 a.m. performance.

McCaleb had a proven track record on hymn singing marathons because 15 years earlier he sat through the sing-through of the "Baptist Hymnal, 1975 edition."

"I really feel that all our choirs should learn to sing hymns," McCaleb said. "It's a great way to pick up on Baptist doctrine."

McCaleb said the sing-through was a great way for him to pick up innovative ideas for presenting hymns in church worship services.

"I am seeking hymn treatments — different ways of performing the hymns," he explained. "I share these ideas with bivocational ministers of music at conferences across the country. Our small churches depend on bivocational ministers, and with little or no music budget, they depend on 'The Baptist Hymnal.' It's really a music library in itself."

Also staying for the entire program were Gib Rogers from Lexington, Ky., who planned ahead and brought his own pillow; Wesley Dickman from Springville, Ala.; and Bill Anderson, coordinator of the event and a senior design editor at the Southern Baptist Sunday School Board's church music department.

By the end of the sing-through, all 2,356 stanzas of the 625 hymns in the new songbook had been performed. A group of employees from the Sunday School Board's church music depart-

ment and Genevox Music Group started things off by conducting the first stanza of the first hymn, "Holy, Holy, Holy."

"This is a marvelous thing that we've experienced this week," Anderson said at the conclusion of this year's event. "I'm just blown away by all the trouble people went to to participate in this, especially those who sang in the middle of the night. We really loosened the ceiling in this place at 4 o'clock in the morning. Everybody had a great time."



NASHVILLE — Jeff Arrell, left, and Thornton Chism unload equipment in preparation for a concert at First Church, Donelson, Tenn. The men are part of The Miracles singing group from the Baddour Memorial Center in Senatobia. The group's March 12 concert was part of the PraiSing II celebration which marked the unveiling of **The Baptist Hymnal**. (Photo by Jim Veneman.)

SOUTHEASTERN

From page 3

Delahoyde questioned the first suggestion. He agreed that the faculty had held the trustees "hostage" but that he did not accept Crowley's term "blackmail."

The Raleigh attorney and member of Providence Church appealed to the trustees to "avoid taking the low road through withholding funds."

"We are in compliance (with the requirements of the accrediting agencies); let us not cloud the issues."

R. G. Puckett is editor of **BIBLICAL RECORDER**, North Carolina.

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NASHVILLE — An emotional Wes Forbis, director of the Southern Baptist Sunday School Board church music department and editor of **The Baptist Hymnal**, accepts his copy of the hymnbook to a standing ovation during closing PraiSing II ceremonies Thursday, March 14, at Nashville's Grand Ole Opry House. (Photo by Deborah Aronson-Griffin)



NASHVILLE — Jimmy McCaleb, right, looks over pages of notes he took during Sing-Through-The-Hymnal March 13-14 at Two Rivers Baptist Church in Nashville, Tenn. McCaleb is part-time music director at Southside Church, Jackson. (Photo by Jim Veneman)

BPRA renames scholarship program for journalists

NASHVILLE (BP) — The Baptist Public Relations Association has voted to rename its scholarship program in honor of Southern Baptist journalists Al Shackleford and Dan Martin.

BPRA provides one \$1,000 scholarship for an undergraduate student majoring in communications, English, journalism, or public relations and one \$500 scholarship for a graduate student, both of whom intend vocational objectives in Baptist communications. The group also provides scholarships of up to \$1,000 for professionals to attend BPRA annual workshops.

Shackleford was the vice president for public relations and director of Baptist Press for the SBC Executive Committee from February 1987 until he was fired in July 1990. He had also been editor of *The Baptist Reflector* and *The Indiana Baptist*, newsjournals of the Tennessee Baptist Convention and The State Convention of Baptists in Indiana respectively, and on the staffs of the Baptist General Convention of Texas and the Radio and Television Commission.

Martin was news editor of Baptist

Press from August 1980 until he also was fired last summer. Previously he had been on the staff of the Home Mission Board and the Texas convention.

Both Shackleford and Martin are longtime members of BPRA. BPRA is the professional organization for Southern Baptists engaged in public relations work within the denomination. The association has about 350 members.

Members were polled by the group's executive committee regarding the recommendation to rename the scholarship program. According to Karen Benson, BPRA president, the membership overwhelmingly approved it.

First recipients of the renamed scholarships are: Rebecca Ann Harris, a student at Union University in Jackson, Tenn., \$1,000 undergraduate scholarship; Lena Crabtree, a graduate student at New Orleans Seminary and editorial assistant at *The Christian Index*, newsjournal of the Georgia Baptist Convention, \$500 scholarship; and Breana Kent Paine of New Orleans Seminary public relations office, the professional scholarship.

Collins writes for SWBTS.

Adams-Union home missions rally focuses on W. Va.

The Adams-Union Association, Natchez, held a home missions weekend conference Feb. 23-24. Speakers for the conference were Fred Jolly, Richard Harris, Lawrence Kimball, and Ron McCoy, all of the Upper Ohio Valley Baptist Association in West Virginia.

Harris is director of missions, Upper Ohio Valley Baptist Association, Triadelphia, W. Va. Kimball, a resident of Colliers, W. Va., and McCoy, who lives at Moundsville, W. Va., have served as pulpit supply in various churches. McCoy, who also preached at the Dallas Pike Truckstop, Wheeling, W. Va., told about this ministry. Jolly, pastor of Southern Baptist Chapel, New Castle, Pa., has assisted in beginning several new Bible fellowships. He was licensed to preach in 1953 by First Church, Port Gibson, Miss.

These four spoke at the rally on

Saturday night; then each of them was assigned speaking engagements at different churches on Sunday morning and evening.

Local pastors organized a quartet for the rally; slides were presented; ministry needs were listed, along with opportunities for involvement in those ministries; and an offering of \$238 was collected to start a fund for new property for Cameron Chapel in the Upper Ohio Valley Association.

Registered decisions resulting from the weekend conference included one profession of faith and at least four groups making commitments to go on a volunteer mission trip to West Virginia, to work in the truck stop ministry, to lead a Backyard Bible Club, and to do other projects.

Dale Little, director of missions, said that Adams-Union Association is exploring the possibility of having such a conference every other year.

in the future, only God knows."

Allen noted that the Atlanta convocation in May will feature three worship services, business sessions, and workshops in addition to state or regional meetings.

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**THE 6TH ANNUAL
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Hymnal for all, president says

NASHVILLE (BP) — "The Baptist Hymnal" is a book for all Southern Baptist people, Southern Baptist Convention President Morris Chapman said March 14 during PraiSing II, a music and worship celebration in Nashville.

Chapman, who was a member of the hymnal committee and was a member of the theology/doctrine subcommittee, said the hymnal is "filled with songs which readily can be sung to the glory of God and which minister to the hearts of Baptist people."

Chapman, pastor of First Baptist Church of Wichita Falls, Texas, said a personal interest in music made the hymnal committee assignment particularly appealing.

"As a college student, I initially felt God was calling me into the music ministry," he reflected. "Consequently, I have a bachelor of music degree in voice from Mississippi College. That certainly has made me more aware and sensitive to the kinds of music Southern Baptists have used through the years."

"The process for the theology/doctrine subcommittee required each of the 10 members to work individually, reviewing for theological and doctrinal integrity an assigned number of the hymns under consideration."

"When we met in Nashville, we were asked to raise any questions about the hymns we had studied. Obviously, that gave any one member a great responsibility for the hymns he initially reviewed," he recalled. "On the other hand, the subcommittee meetings gave us all an opportunity to discuss the concerns raised by the reviewers or to raise questions about hymns that were not originally assigned to us."

While the final selection of hymns to be included was made by the larger committee composed of members of all subcommittees, Chapman said he feels "the involvement of more than 100 persons outside the Sunday School Board's church music department was an exercise in doing things the traditional Baptist way."

CLC

From page 3

tation formula which reduces the number of SBC trustees from 19 to 12.

The proposed SBC plan calls for eliminating immediately seven ex officio PAC trustees and one at-large member, who is an agency executive. In June when the merger is scheduled to be voted upon, two of the 11 remaining trustees will complete their terms of service on the board.

After the merger, the CLC's board would choose trustees to serve on the BJC's board.

"There is a real division among Southern Baptist conservatives on the issue of prayer (in public schools)," Land said. "One of the things we hope to do now that we have a religious liberty assignment is to foster discussion on this issue as a way of helping Southern Baptists to understand the complexities of this issue. Most Southern Baptists supported the 1962 and 1963 Supreme Court decision which said the state should not be setting required Bible readings and should not be setting a required prayer."

Land and Whitehead said the CLC supports the concept of equal access by which public school students are able to meet in clubs for Bible study and prayer. Both said they also believe religious leaders should be allowed to speak and pray at public school commencements without censorship.

"Now it seems to me that if we go beyond guaranteeing equal access and we start saying that we're going to tamper with the Constitution and we're going to say that there's going to be a time for prayer during the school day required time, we're faced with a dilemma," Land said. "Either we're going to have to try to set up a non-sectarian prayer, which will be largely open to abuse or meaningless, or we're going to have to try to set up a Christian prayer, which will violate the constitutional rights of the people who aren't Christians, or we're going to do it on a rotating basis."

Fellowship should be missions, not theological education or social-ethical issues. But something this massive and significant cannot possibly be implemented by May. We hope to have an action report ready for adoption by May."

Vestal added: "But we can't wait another year to do specific mission projects. Churches must know we are ready to do tangible mission projects, or they won't support our budget."

The group mentioned Baptist World Alliance mission needs; emergency needs in Romania and the 200th anniversary of Baptist mission work in India (in 1992) as immediate projects to be considered. Final decisions will be made in May.

The interim steering committee also approved a tentative proposal to establish an ongoing relationship with SBC TODAY, for news and promotion of The Fellowship. The agreement will be finalized by the administrative committee of The Fellowship and the board of directors of SBC TODAY in May.

Daniel Vestal was also instructed to name a special committee to consult with Southern Baptist Alliance and

FELLOWSHIP

From page 3

World Missions, at a time and place to be determined. The purpose statement for the center includes a commitment to "work with nationals in other countries as partners, as well as enabling their representatives to be missionaries to us and our congregations from these respective lands."

It also includes a commitment to "link or match individuals or congregations with needs and opportunities not being met by others."

Alan Neely was named chair of a committee to draft final suggestions for the Center for World Missions. He is a professor at Princeton Seminary in New Jersey who formerly taught at Southeastern Seminary. Other members of that committee include Anne Neil of Wake Forest, N.C.; Dot Sample of Flint, Mich.; and Cecil Sherman and Jimmy Allen of Fort Worth.

Vestal told the interim steering committee in March: "Many of us feel the over-riding purpose in The



Nashville — Kathleen Lokey of Columbia, Tenn., sings along with the Georgetown (Ky.) Chorale during a PraiSing II concert March 12 at the Sunday School Board. (Photo by Deborah Aronson-Griffin)

Christians respond to conflict in the mideast

MINNEAPOLIS, Minn. (EP) — When U.S. troops landed in the Persian Gulf region last August, they walked into the middle of deep-seated conflict and turmoil that had been brewing in the entire area since biblical times. While U.S. and United Nations forces experienced quick military success in the present conflict, questions remain as to whether a lasting peace will be achieved in the region.

Can Muslims, Christians, and Jews who populate the Middle East ever get along? Some experts don't believe there will ever be peace until the coming of the Messiah. At the center of the conflict is Israel, which has no right to the area, most Arabs there believe. Peace, they say, cannot be achieved until the land is returned to the Palestinians.

"Only Messiah has the solution, really," says Warren Chastain of the Zwemer Institute for Muslim Studies based in California. He sees only two possible solutions to the Palestinian problem: "Will Israel force all the Palestinians out and perhaps start a war or are they willing to give up land for peace?" Chastain asked. "I don't see them accepting a Palestinian state (within Israeli borders) and I don't see them throwing them out, either. Ultimately I don't see any solution, because neither side is willing to be reconciled to the other and both demand the same piece of land."

Does Israel have a right to the land once occupied by Palestinians? "Yes," Chastain believes, although the question is complex. "I (also) think Palestinians who have been there for centuries have more right than Russian Jews who (are currently settling there). They both have rights to be there, although it's not right to say, 'Well, you're a Palestinian, you have to leave,' anymore than saying people who live in New England should be thrown out to let the Indians in because they own the property."

Chastain adds that "in this age, Israel is there and the Palestinians have a claim to the land, and my feeling is that in the end there will be harmony . . . Israel's right to the land in the Old Testament was dependent on their obedience to God but they are (currently) in unbelief. There's no reason why Christians should be supportive of atheistic Jews. Many of the Palestinians being thrown out are Christians."

Now that the U.S. and the U.N.

forces have been successful in beating back Iraqi troops from Kuwait, where should we go from here? Some experts believe that Iraqi leader Saddam Hussein, who sabotaged peace efforts and is accused of numerous atrocities committed against Kuwaiti citizens and even his own people, needed to be dealt with as a military power. They also urge U.S. leaders to deal with him carefully in the coming months.

Has the conflict with the West, often labeled "Christian" by Arabs, destroyed future relations between Christians and Muslims in the area?

"Hussein tried to make this a conflict between infidels and Muslims, or more broadly, Arabs and the U.S.," says Dudley Woodberry, professor of Islamic studies at Fuller Theological Seminary, California. "This increased prejudice there and at least raised the likelihood of backlash against local Christians. In this country and in England, where I was at the beginning of the conflict in January, it caused backlash against Arabs and Muslims in the West. This set back Arab-Christian relations." Further humiliation of Hussein will only exacerbate this problem, Woodberry believes.

On the other hand, "it's focused prayer and raised concern for Israel and Palestinians, and it hopefully will end in some major resolving of problems and hostility there."

Woodberry also notes that "the church in Jordan in their aid to refugees coming out of Kuwait and Iraq into Jordan, because of a cup of cold water" being given in Jesus' name, this resulted in many coming to Christ and enhanced the reputation of Christians in the region.

Woodberry says he believes that since Saudi Arabia and Kuwait, which have been closed to missionaries, invited the West in, "to some extent we have become a savior to them and this has created a bond. Although this has created a reaction from fundamentalists, it has also meant far more contact and in most cases far more goodwill which will hopefully lead to more pluralism and religious freedom in the future and provide areas of opportunities for Christians."

"Whenever there is great trauma, people turn to God," Woodberry concludes. "This provides a climate where the church can be there meeting the needs."

Old-time singing convention is now PraiSing, Clower says

By Charles Willis

NASHVILLE (BP) — "I used to go to 'singing conventions' until I was notified by the Baptist Building in Jackson (Miss.) that the name had been changed to 'hymn sing,'" humorist Jerry Clower told about 7,000 persons March 11 at the Grand Ole Opry House in Nashville. "Now they call them 'PraiSing'!"

Clower, a Southern Baptist widely known for what he calls "talking records" of country stories and tales of life in the rural South, helped launch the four-day music and worship celebration to unveil *The Baptist Hymnal*.

More than 200 musicians from Oklahoma were featured in the session, along with Nashville soloist Karla Worley and an orchestra directed by Bill Walker, a Southern Baptist composer, arranger, and conductor from Nashville.

"I started not to participate in PraiSing II," Clower admitted. "I came to the first PraiSing in 1975, and when I turned in the new hymnal to 'At the Cross,' they'd done took out 'such a worm as I.'"

Christ didn't go to the cross to die for a worm, Clower said he reasoned to himself.

"He went to the cross to die for Jerry, a sinner. By the time I got to the airport to go home," he recalled, "I said 'hallelujah, they took it out!'"

"I was saved at East Fork Baptist Church, Route 4, Liberty, Miss., while the congregation sang 'Only Trust Him' out of the 'Broadman Hymnal,' he continued. After I got saved, they lined up and shook hands with me, and they sang, 'Oh Happy Day.'"

Christian music "stamps out the

negative" in life, Clower declared.

"This new hymnal is gonna give us a new enthusiasm and a new direction to stamp out negativism," he asserted.

"I've been an active Baptist for 51 years," he told the crowd of church musicians. "I'd have joined the WMU (Woman's Missionary Union) if they'd let me. I'm a storehouse tiler, and I pray for the person who leads the music."

"I'm convinced there is only one place where there ain't no laughter, and that's in hell," he declared. "I've made arrangements to miss hell!"

In an interview between two identical evening features of PraiSing II, Clower recalled that hymns were "the first words I ever memorized."

"I did my first public speaking at B.Y.P.U. (Baptist Young People's Union, a forerunner of Southern Baptists' Discipleship Training program), and I memorized hymns, even though I mispronounced some of the words."

Two years ago, Clower said, he moved from Yazoo City, Miss., to return to his family's home in Liberty. "The first Sunday we moved our membership back to East Fork Baptist Church, and in two years they haven't sung a hymn that I've needed a hymnbook to read the words."

Clower maintains that many people "don't understand what Christian music has meant to the world."

To illustrate, he told of going to a Mississippi town to view the devastation following a hurricane. At the site of a multiple grave-digging, he said he saw men "literally sing and pound out their grief."

"One man began spontaneously singing, 'A rose is blooming there for

me . . . and then another added 'I'm on my way to that fair land where the soul never dies.'"

Clower recalled that as the men sang back and forth to each other, the sounds of shovels hitting the earth and rhythms clapped out by gravediggers' hands provided a musical worship experience he has carried in his memory for years.

"Part of my Christian heritage is worshipping through music," Clower said of his early years in church. "One of the reasons I wanted to go to church was to hear the music and listen to the words."

He said he believes today's Southern Baptists who are not choir members should "open the hymnbook and try to sing; listen to the words."

The contrast in returning to the 125-member East Fork Church from many years in the "ten times larger" First Church, Yazoo City, Clower believes, has been in the music program.

"We miss the music, the large choir, the instruments," he said, "but what we do have at East Fork is the best quality possible. We have about ten people in the choir, but there are some saints in there. Why, Mildred Campbell, who went to school with me, can still sing that alto like she was 18 years old!"

Willis writes for BSSB.

D'Arpa named to Winters Chair of Music

Josephine D'Arpa has been named as the inaugural holder of the Winters Endowed Chair of Music at William Carey College.

The Winters Chair is named in honor of the late Donald Winters who served as head of the music program at Carey, 1956-1979.

Funding of the chair is provided by McCarty Farms of Mississippi. The H. F. McCarty family of Magee has a long-term record of support of higher education in Mississippi.

D'Arpa is the senior member of the Carey music faculty, in terms of years of service. She joined the faculty in 1965. One of her special areas of interest is the annual Madrigal Dinner which she founded in 1977.

As associate professor at Carey, she teaches voice, voice and diction classes in French and English for singers, and church music. She directs the Madrigal Singers and the Show Choir.

She has sung in concerts in a number of states. Her roles in opera have ranged from "La Boheme" to "Amahl and the Night Visitors."

D'Arpa often performs concerts in churches of various denominations. Currently she is director of music at Court Street United Methodist Church.

She completed the bachelor of music degree at Carey and the master of music at Southwestern Seminary. She also has studied at University of Tampa and Westminster Choir College.

Baptist Book Stores aid Russian Bible project

NASHVILLE — More than 34,000 New Testaments in the Russian language will be distributed in the Soviet Union, thanks to funds raised at the 61 Baptist Book Stores.

The book stores recently concluded a collection campaign in connection with the Moscow Project, an interdenominational effort to place 4 million copies of Scriptures in the hands of Russian families by September. The project is sponsored by the Evangelical Christian Publishers Association, in cooperation with the Christian Booksellers Association, Christian Book Literature International, and The International Bible Society.

Baptist Book Stores from coast to coast provided Moscow Project collec-

tion packets for interested customers. More than \$6,800 was raised, and when matched by gifts from the International Bible Society, will provide 34,355 Russian-translated New Testaments.

"This opportunity to have a personal and practical impact for the gospel permitted the Baptist Sunday School Board's Baptist Book Stores to serve as a shining beacon for interdenominational evangelism," said Bill Graham, director of the board's book store division.

Donations may be made to the Moscow Project through August by sending a check or money order payable to: The Moscow Project, 950 West Southern Ave., Suite 106-B, Tempe, AZ 85282.

Salem Church, Collins, choir performs at PraiSing II

The choir of Salem Church, Collins, was invited to participate in the sing-through of *The Baptist Hymnal* at PraiSing II in Nashville, March 12-14. The choir was one of 52 music groups from around the nation to sing 30-minute portions of the hymnal. The Salem choir sang at 7:30 a.m. on March 14.

The Salem choir previewed its portion of the hymnal during the morning worship service at Salem Church, March 10. It is under direction of Gwen Hitt. Pianist is Kathryn Belle

Speed, and organist is Melinda Pritchett.

The singers are Virginia Blackwell, Dusty Bryant, Dot Carlisle, Doris Chain, Janelle Dickens, Quinn Dickens, Becky Ellis, Lorena Hale, Carter Hitt, Irving Hitt, Alisa Keys, Kermit Keys, Rachel Keys, Flossie Lee, Audrey Louque, Hudson Louque, Dot McCraw, Dot Morris, Chris Price, Sherry Lynn Pritchett, Melva Jean Rogers, Janet Rogers, Rhonda Ross, Katie Vaughn, Murphy Vaughn, and Esther Williams.

HOUSE TOPS

What I tell you in the darkness, speak in the light: and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

March 21, 1991

HOUSE TOPS is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

State Secretaries Conference

Bloom

where you're planted

"Bloom Where You're Planted" is the theme for the 1991 Mississippi Baptist Secretaries Conference, April 8-9 at Camp Garaywa in Clinton.

Registration begins at 10 a.m. on Monday and the conference concludes the next afternoon at 3:45.

The Baptist Book Store will have supplies available for purchase during the entire conference.

There will be displays of clothing by Lucia Holland; calligraphy by Faith Vaughn; woodwork by Connie Seaney; make-up and nail supplies by Gloria Graham; quilting by Debbie Dempsey; and personalized articles by Lois Gambrell. Displays of these will be available from 10 a.m. to noon on Monday only.

Bill Sellers will be available on Monday at 10 a.m. to answer questions about taxes, insurance, annuities, and salary information.

The Mississippi Baptist Secretaries Association will hold its annual meeting and banquet that evening.

General sessions will include: "Bloom...in Time" by Phyllis Blackwell; "Bloom...in Safety" by Jim Ingram; "Bloom...in Beauty" by Carol Simmons; "Bloom...A Challenge" by J.M. Wood; and devotionals by Wilda Fancher.

Simultaneous sessions will be five hours of study course credit work on Lucy Hoskins' book, Church Secretary Handbook, with separate sessions for secretaries who serve as the only secretary, led by Tinie Slade, Gulfport; as one of several secretaries, led by Nancee Ratliff, Tupelo; as associational secretary, led by Mildred Flowers, Laurel; and as agency (college, assembly, BSU, hospital, convention board) secretary, led by Josie Flores, Dallas.

Pre-registration is necessary. Cost is \$25 to cover the cost of lodging and four meals. Meals may be paid for individually if one does not stay overnight. Breakfast is \$3, lunch and supper are \$4 each.

For further information, call the Church Administration-Pastoral Ministries Department, 968-3800.

Darrell Robinson to Lead Total Church Life Seminar

By Garland McKee, Director, Evangelism Dept., MBCB

Here is an unusual opportunity, pastor, for you and your church. This was not on our calendar for 1991, but has recently become available for us in Mississippi.

The creator and author of Total Church Life, Darrell Robinson, will lead a Total Church Life Seminar, April 30, at First Baptist Church, Gulfport. Robinson is vice president for the Evangelism Section of the Southern Baptist Home Mission Board in Atlanta.

I am strongly encouraging every Mississippi pastor to attend. This seminar could be revolutionary for both pastors and their churches. It begins at 9 a.m. and will be completed by 5 that afternoon.

The course consists of a back-to-basics approach to church growth and local church evangelism. At the seminar, participants will learn to enlist, equip, engage, and encourage the laity to reach your community for Christ.

The course equips pastors to return to their churches to teach it to church leaders who share a burden for the lost.

Take a day and go to Gulfport, down to the lovely Mississippi Gulf Coast. Believe you me, it will be worth it. For details, contact my office at 968-3800.

SMALL CHURCH LEADERSHIP CONFERENCE

March 23, 1991

William Carey College

9:30 a.m.—3:15 p.m.



Both the *Understanding* series (A.M. study) and the *leadership* books, (P.M. study) may be purchased at the conference.

Key Leader Seminar

"The Effective Sunday School Director"
Mississippi Baptist Convention Board, Skyroom

April 5-6, 1991

Begins 7:00 p.m. April 5 and concludes 3:00 p.m. April 6. Target Audience: Sunday School Directors

Speaker will be Mr. Joel Harrison, director of religious education, Atlanta Baptist Association.

Registration fee \$10.00 for lunch and materials (please make check payable to Mississippi Baptist Convention Board) by Monday, April 1. Please mail check to Keith Williams, MBCB, P. O. Box 530, Jackson MS 39205

Finding Your Place in Ministry: COMMITMENT



April 21
is LIFE
COMMITMENT
SUNDAY

CHURCH ADMINISTRATION-PASTORAL MINISTRIES

FAMILY MINISTRY ENRICHMENT RETREATS

*For Single Adults, Senior Adults, Couples,
Parents and children*

"Senior Adults on Mission—The Local Church—Around the World"

*Three 1991 Retreats For Senior Adults
and Their Leaders*

Begin with leadership conference at 3:45 P.M.;
entire group at 4:45 P.M. End with lunch.

I. May 20-22

PREACHER: Oliver Ladiner
MUSIC LEADER: Mike Hennington
INSTRUMENTALISTS: Dot Pray
Jeanette Smith
CHOIR: Petal Harvey, Petal

II. May 23-25

PREACHER: Larry Kennedy
MUSIC LEADER: Danny Bender
INSTRUMENTALISTS: Dot Pray
Mrs. Danny Bender
CHOIR: Oak Forest, Jackson
MORNING WATCH: Cortez Hutchinson
LEADERSHIP CONFERENCES: Dean Harlan, Florida
AFTERNOON CRAFTS: Mattie Ray

III. May 27-31

Begin with supper on Monday. End with
breakfast on Friday.

PREACHER: Ed Deuschle
BIBLE STUDY: John McCall
MUSIC LEADER: Barry Worrell
INSTRUMENTALISTS: Pauline Moore
Irene Martin

CHOIR: Emmanuel, Grenada
LEADERSHIP CONFERENCE: Horace Kerr
AFTERNOON CRAFTS: Ethel McKeithen

CONFERENCE THEMES: The Lordship of
Christ, Working Through Grief, Wills and
Investments, Seniors Reaching Seniors,
Health, Physical Fitness, Cults.

FUN AND FELLOWSHIP: See old friends -
make new friends, free afternoons, ice
cream parties, stirring music, talent shows,
special seafood dinner, & more!

Retreats I & II \$65.25 / Retreat III \$120.00

"The Power to Bless"

Single Adult Retreat
May 25 - 27

Begin with supper on Saturday. End with lunch
on Monday.

FOUR THEME MESSAGES - Waldo
Woodcock, Georgia Baptist Convention
FOUR MESSAGES ON "BUILDING AND
REBUILDING" - Larry Thornton, Delta
State University

INSPIRING MUSIC:
Don Trammell, Leader, Tupelo
Beverly Stubblefield, Organist, Slidell, LA
Irene Martin, Pianist, Forest

PERSONAL INTEREST CONFERENCES -
Money Management, Dealing With Loss,
Positively Single, Self-Affirmation, Adven-
ture Recreation - Building Trust, Life-Style
Evangelism, Especially for Younger Sin-
gles, Single Parents, Leaders of Single
Adults

FUN AND FELLOWSHIP

"The Power to Bless"

1991 Family Week at Gulfshore
July 1 - 5

Begin with supper on Monday. End with lunch
on Friday. (First leadership conference Mon-
day at 3:00 P.M.)

PREACHER: Bill Harrison, Georgia Bap-
tist Convention, Atlanta
BIBLE STUDY: Ron Mumbower, First Bap-
tist Church, Jackson
HELPFUL CONFERENCES led by compe-
tent family practitioners
MUSIC: RL and Beth Sigrest

Experienced leadership for children and
youth. Planned recreation. Free time for
family fun.

A family vacation you can afford with a
spiritual experience you cannot afford to
miss!

Myth or Message Gulfshore Youth Weeks

Are your youth searching for truth in all the
wrong places? Today's world screams a
steady stream of messages. Movies, maga-
zines, books, television, parents, friends,
and even schools tell youth how to live
their lives. But the messages are not
always accurate or true. How will your
youth learn how to separate the world's
myths from the true messages of God?

At Gulfshore Youth Weeks 1991, youth
will glance at five prevailing myths then
dig deeply into the marvelous messages
of God.

The dates are:

I June 3-7

II June 7-11

III June 11-15

IV June 17-21

V June 21-25

VI June 25-29

SPECIAL GUESTS

James Lewis, Pastor
Phil Walker, Pastor
Roger & Penny Stacy, missionaries
Lloyd Lunceford, missionary
Dottie Williamson, missionary

DAILY PROGRAM—DAY 1

1:30 Check In
4:30 Chaperones Meeting
5:00 Supper
6:00 Worship
7:30 Free Time
8:30 Fabulous Fellowships
9:00 Meet Your Family
10:00 Church Group Devotions
10:30 Bedtime

DAILY PROGRAM—DAY 2, 3, & 4)

6:45 Breakfast
8:15 Morning Watch
9:00 Bible Study
10:15 Recreation
11:45 Lunch
1:00 Track Times
2:00 Free Time
5:00 Supper
6:30 Worship Celebration
8:00 Free Time
9:00 Fabulous Fellowships
10:00 Church Group Devotions
10:30 Bedtime

Ride a Wave Training This

GULFSHORE BAPTIST ASSEMBLY



See back of HOUSE TOPS for

Music Leadership

July 18-20, 1991

(Left to right)

ASSOCIATIONAL/ADULT LEADERSHIP
LeRoy McClard, Church Music Depart-
ment, BSSB

CHORAL/CONDUCTING LEADERSHIP
Milburn Price, Dean, Church Music,
Southern Baptist Theological Seminary

Rick and Nedra Carter
Music Missionaries, Argentina

ORGAN CLASSES
Al Travis, Southwestern Baptist Seminary

PIANO CLASSES
Ralph Taylor, Mississippi College, Clin-
ton

SMALL CHURCH - PIANO CLASSES
Martha Kirkland, Church Music Depart-
ment, BSSB

PRESCHOOL LEADERSHIP
Barbara Sanders, Nashville, TN

YOUNGER CHILDREN'S LEADERSHIP
Ron Jackson, Church Music Department,
BSSB

OLDER CHILDREN'S LEADERSHIP
Don Odom, New Orleans, LA

Discipleship Training Leadership Conference

July 11-13



Train to DiscipleAll

Wave of
his Summer at

SHORE
PTIST
SEMBLY



Tops for registration details

Gulfshore Young Musicians' Camp

July 6-10, 1991 (grades 4-6)



Clinician: Martha Ruth Moore is nationally recognized for her expertise in training young voices. Martha Ruth is a curriculum writer for *The Music Leader* and *Young Musicians* Magazines, published by the Sunday School Board of the Southern Baptist Convention. She has just written "Teaching Children to Sing" published by Convention Press. In addition, she has served on faculties for the Church Music Leadership Conference at both Ridgecrest and Glorieta Baptist Conference Centers. She is currently on the music faculty at Murray State University, Murray, Kentucky.

Youth Music Conference

July 13-17, 1991

WORSHIP LEADER
Dr. S. M. (Rocky) Henriques, Jr., Pastor,
Hillcrest Church, Jackson



CHORAL CLINICIAN
Lynn Madden,
Immanuel Baptist Church
Little Rock, Arkansas



There will be Choral Music/Drama, Bible Study, Family Groups, Worship, and Recreation! This conference is designed for youth in grades 7-12.

Bible/Preaching/Administration Conference

July 25-27

This conference is designed to provide Bible study, skill development, inspiration, fellowship, and recreation for the following persons:

pastors, other church staff members, ministers' spouses, church/associational/agency secretaries, church weekday education workers, deacons, stewardship leaders, church missions development leaders, and church media library workers.

Church Missions Development Conference

July 25-27

- A conference to ANSWER Leadership Questions on . . .
How to FIND new work and ministry needs?
How to PLAN for projected new works and ministries?
How to RESOURCE beginning new works and ministries?
- A Conference to ENABLE Leadership. . .
To LEAD a church to find its new work and missions needs.
To DEVELOP a church program of doing missions in the local community.
To SECURE needed resources for a church's missions program.
- A Conference to . . .
DEVELOP Church Mission Leadership.
- A Conference for . . .
ANYONE who is now a Church Missions Development leader.
ANYONE who works with Church Missions Development leadership.
ANYONE who is interested in beginning new missions and ministries through their church in their local community.
- A Conference Conducted by Cooperative Missions Department, MBCB

Church Media Library Conference

July 25-27, 1991



Anne Long will be leading conferees in learning skills in the area of administration. The conference will include techniques of time management, delegation of

responsibilities, handling paperwork, working with other program areas and church staff, and planning for growth and services.

Jack Lewis will be leading conferences in the area of media skills. Conferees will explore media skill building as a learning experience, discover content for media skills training and develop a training calendar to support the church program.



1991 Sunday School Leadership Conferences

August 1-3 Session I
August 8-10 Session II

Lab school for Preschoolers and Children during Sessions I & II

- New administration book series to be introduced
- Curriculum Improvements
- Plus fun, fellowship, family

SCHEDULE

Thursday

4:00	Faculty Meetings
5:15-6:15	Dinner
6:30	Preschool Building Open
6:45-7:45	General Session
8:00-9:15	Conference #1

Friday

6:45	Bible Study on Pier
7:00-8:00	Breakfast
8:15	Preschool Building Open
8:30-10:00	Conference #2
10:00-10:30	Break
10:30-12:00	Conference #3
12:00-1:00	Lunch
1:30-4:00	Special Conferences (Two) or Free Time
5:15-6:15	Dinner
6:30	Preschool Building Open
6:45-8:00	Conference #4 (Selective?)
8:15-9:15	General Session

Saturday:

6:45	Bible Study on Pier
7:00-8:00	Breakfast
8:15	Preschool Building Open
8:30-10:00	Conference #5
10:00-10:30	Break
10:30-11:30	General Session
11:45	Lunch and Dismiss

**BREAK
THROUGH**

SUNDAY SCHOOL WORK

Gulfshore Registration

RESERVATIONS FOR SUMMER CONFERENCES

Reservation requests are accepted by mail only. In-state requests must be postmarked MARCH 1 or later. Out-of-state requests must be postmarked APRIL 15 or later. Requests postmarked before these dates will be returned. Reservation requests by telephone cannot be accepted.

DEPOSIT

Reservation requests must be accompanied by a deposit of \$30.00 per person, age 2 and up, or \$60.00 per family unit. The deposit applies toward the total conference cost.

Amount of Deposit Enclosed _____

Conference Name and Date (1st Choice) _____

Conference Name and Date (2nd Choice) _____

FAMILY OR INDIVIDUAL REQUEST

Mr., Mrs., Miss _____ Phone _____

Address _____

City _____ State _____ Zip _____

Names and Ages of Children (attach extra sheet if needed).

ACCOMMODATIONS DESIRED:

☐ 2 per room, ☐ 3-4 per room, ☐ Efficiency

CHURCH GROUP REQUEST

Church _____ Phone _____

Address _____

City _____ State _____ Zip _____

Contact Person _____

No. Males _____ No. Females _____

No. Couples _____ Total Reservations _____

Names and Ages of Children through age 11 (attach extra sheet if needed).

No choice of accommodations for youth conferences, music related youth conferences, and senior adult conferences.

Accommodations Desired:

☐ 2 per room, ☐ 3-4 per room, ☐ Efficiency

Return this form or any request for Gulfshore information to:

Frank Simmons, Manager
Gulfshore Baptist Assembly
Henderson Point
Pass Christian, MS 39571
Telephone: (601) 452-7261

PRAYERLIFE AND EXPERIENCING GOD RETREAT

May 20-21, 1991

1 p.m. on 20th—3 p.m. on 21st

Wall Doxey State Park, Holly Springs

Participants will come away from this retreat prepared to lead a group in their church in one of these two courses. Participants will major in one of these courses in which they spend most of their time, and will receive a brief overview of the other. Registration fee is \$35 before May 1; \$45 after May 1.

Room and board is \$17.50 per person in group camp arrangement. Couples or groups may wish to engage a cottage. This is done directly with the Park Ranger, Wall Doxey State Park, Holly Springs, MS, 38638. Phone 601-252-4231. Persons using cottages may take meals in the dining hall at \$4.00 each.

PRAYERLIFE/EXPERIENCING GOD RETREAT REGISTRATION

(Fee \$35.00 if received before May 1, \$45.00 after May 1)

Name _____

Address _____

City _____ Zip _____

Church _____

Housing requested:

☐ Group Camp \$17.50 (room & board)
☐ Commuter ☐ Cottage

Check one:

☐ PrayerLife ☐ Experiencing God

If you desire to take meals in the dining hall while living in a cottage or commuting, please indicate which meal:

☐ Supper ☐ Breakfast ☐ Lunch

Mail to: Mose D. Dangerfield, Discipleship Training Dept., P.O. Box 530 Jackson, MS 39205

MasterLife Workshop

Harrisburg Baptist Church, Tupelo • May 6-10, 1991

WHAT CAN YOU EXPECT FROM MASTERLIFE? *Changes in the attitudes of church members.*

• A concern for the lost • A deepening faith • Overflowing joy • A prayerful spirit • A desire to serve God and man • A sense of the presence of God in his/her life • Confidence (in themselves and in God) • Love for people, especially fellow-Christians • Dependence upon God • Humility and servanthood

DOES IT REALLY WORK?

• Over 100,000 alumni say YES! • 10,000 Southern Baptist Churches say YES! • Five Southern Baptist Seminaries offering it for credit say YES! • Persons in over 30 denominations say YES!

DOES IT HELP CHURCHES?

• Churches with MasterLife groups report higher numbers of professions of faith, more money given through tithes and offerings and more enrolled in Sunday School, than those who do not report MasterLife.

MASTERLIFE WORKSHOP REGISTRATION

☐ I plan to attend the workshop at Harrisburg Baptist Church in Tupelo, May 6-10, 1991.

Name _____ Position _____

Address _____ Phone _____

City _____ State _____ Zip _____

Church _____ Phone _____

Send this form and \$82.50 workshop fee to Mose D. Dangerfield, Discipleship Training Department, Box 530, Jackson, MS 39205. (Make check payable to Mississippi Baptist Convention)

NOTICE TO YOUTH BIBLE DRILL LEADERS

Please note that under the Bible Answers Drill, fourth call, the correct reference is Amos 5:14. The first printing of the youth brochure listed the reference incorrectly.

HOUSE OF GOD



Faces and places

by Anne Washburn McWilliams



An attitude of gratitude

If you are an average person, you probably have some problems. Some people let problems mow them down. Others come through them like gold refined in fire. Gennellah Sisson is one of these, and she has lessons to teach us all, be we old or young.

When I saw her the first time, she was onstage, on the front row of the choir, at a Webster County revival crusade. Later, in her house at 111 W. Gould Street in Eupora, I listened to her testimony.

"People may ask, 'What is that old white-haired lady doing up there in the choir?'" she said, "but I'm going to serve the Lord in whatever way I can, as long as I am able. I am going to continue, no matter what they say." She will be 82 on April 23, but I'm not writing about her because of her age or because of her problems. What impressed me about Gennellah was her attitude of gratitude — in spite of her problems.

Somebody had told me, "Mrs. Sisson has had nine surgeries, four of them for cancer." She didn't mention the others, but she did tell me about those four. Her darkest moments, though, came when her husband, J. O. Sisson, died in 1975 at age 69. Only a year before, the couple had moved to Eupora from North Carolina. He had started a garden; that day, he had just stepped into the car, in the carport at the back of the house, when he died of a heart attack. "My world crumbled," Gennellah said to me. "I could not have made it without God. I don't see how anyone can make it without him." Alone, after she found her husband, lifeless, she prayed. "I heard God say to me, 'Fear not. I am with you.'"

Already at that time she had had two operations for colon cancer, one in 1970 and a much more extensive one, removing sections of both large and small intestine, in 1971.

She'd been born Gennellah Williamson — named for her grandmother — at Bellefontaine, but her



Gennellah Sisson

dad had moved his family to Mathiston so his five children could study at Bennett Academy. There she had been graduated in 1928.

Also from Mathiston, her husband-to-be was superintendent of buildings and grounds at Wood Junior College from 1936 until 1949. Afterward, he worked as a building contractor, and a bricklayer. The Sissons lived in quite a few places in this state and in other states. While their children were in college at Mississippi State and at the W, she remained in Columbus, while he traveled to work in other places. Later, she traveled with him, until he retired.

Within a year after she had become a widow, cancer struck again twice. Gennellah had a colostomy, and two months later, a mastectomy.

"Prayer and faith brought me through this," she said. "I would not be here today if this were not true."

"I praise the Lord for a wonderful church to worship in."

Born again at age 10, she was baptized at New Hope Church, Webster County. Now, if you happened to visit First Baptist Church, Eupora, on a Sunday morning, you might see Gennellah in the choir, or hear her sing "The Old Rugged Cross." If you dropped in at the senior adults' Joy Club, you might meet their enthusiastic president, Gennellah. If you sought out the WMU mission support group, you'd find her there as chairman.

"I thank Him for a wonderful pastor, Brother Bill Stewart. He is such a help to me, always there when I need him."

"I thank God for a good place to live." Her home is part of a duplex; in it, surrounded with her crochet work and her African violets, she finds a place of quiet.

"I thank him every day for life — for every day I have. I want all I do to glorify him. I want him to forgive me when I do anything wrong."

"I thank him for what other people mean to me. Every person I meet is a blessing to me. I ask the Lord to help me not to be resentful of people who don't think like I do, and to help me not to criticize them." On second Tuesday nights, you'll find her helping other people, as chairman of a cancer support group that meets monthly.

"I am thankful for my four children, 11 grandchildren, and three great-grandchildren." One of the "greats" is named for her. Two of her grandsons are Baptist pastors. Jim Doremus is pastor at Gramby, Colo. Jeff Doremus is assistant pastor (youth activities) at First Church, Roanoke, Va. Her children are James A. Sisson, California; Peggy Phelps, North Carolina; Rose Marie Cirinna, Bossier City, La.; and Barbara Doremus, Anniston, Ala.

"I know that my faith and prayers, and the prayers of others have brought me through. I know he answers my prayers. I know he hears."

"I have so much to be thankful for. I thank him every day for everything he has done for me."

Federal funds to be used for 'lesbian' performance

WASHINGTON (BP) — Holly Hughes, who describes herself as an "openly lesbian performance artist," says she plans to use a recent grant from the National Endowment for the Arts to discuss female homosexual themes on stage.

The performance will feature two girls of about 12 years of age as its main characters, Hughes' grant application revealed.

The grant for a work by Hughes, whom the NEA had rejected in a different application last June, may fulfill the fears of legislators as well as evangelical and other groups that pushed for restrictions on content in October's reauthorization of the endowment. The legislation that was adopted after a lengthy battle directed NEA Chairman John Frohnmayer to take into account "general standards of decency" when making grants.

"This grant validates our claim that Congress should have imposed content restrictions on the NEA last year," said James A. Smith, director of government relations for the Christian Life Commission.

"This is another example of how the NEA and its grantees can flaunt their perverted agenda at taxpayers' expense and expect to get away with it."

Hughes, a playwright/stage performer, said that the NEA should have known of her plans for the performance because they were included in her grant application, which was announced as approved on Jan. 4. Hughes made the statements in a telephone interview from New York City with Baptist Press.

The \$15,000 grant for "No Trace of the Blonde," which is a collaborative effort by Hughes, as playwright, and Ellen Sebastian, as director, was given to the Downtown Art Co. of New York City and later transferred to Performance Space 122 of New York after Hughes left Downtown Art. It was one of about 1,200 grants that were announced Jan. 4 and total about \$47 million in federal funds. The grants were part of the NEA's 1990-91 total of \$152 million to be given.

Hughes said she thinks "that the 25-million, tax-paying lesbian(s) and gay men in this country who have no civil rights, who have found that the

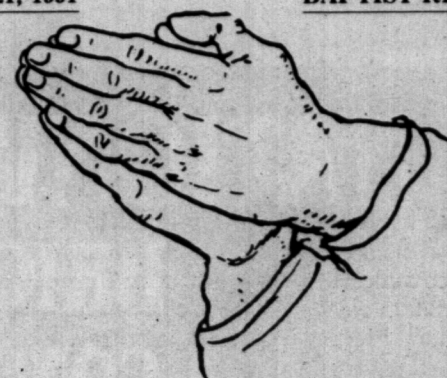
AIDS crisis has been pretty consistently ignored by this government, deserve to see at least some of their 67 cents that they pay each year for the NEA to go to support work that talks about their lives . . ."

The Christian Life Commission and other supporters of content restrictions face the impediments of a recent ruling by a federal judge that such requirements by the NEA are a violation of free speech and an endowment leadership that has not expressed publicly a desire to appeal the decision.

Michael Whitehead, general counsel of the Christian Life Commission, said after the decision by U.S. District Judge John G. Davies in Los Angeles that it should be appealed because "the case raises the important issue of the power of government to oversee the use of public funds." Whitehead said, "If the courts ultimately adopt Judge Davies' rationale, voiding any and all content restrictions on tax-supported grants, then this becomes a compelling argument for abolition of the NEA."

Thursday, March 21, 1991

BAPTIST RECORD PAGE 7



The hands of Jesus

By Roger A. Paynter

Then Jesus, crying with a loud voice, said, 'Father, into Thy hands I commit my spirit.' And having said this, he breathed his last.

The hands of Jesus tells his story:

Infant hands that must have held a baby's toy, his mother's little finger, pulled at his father's beard;

Growing hands that learn to use a hammer, stroke a saw, drive a chisel;

Adult hands that hauled in nets, struck a sail, and blistered on an oar; Teaching hands that gestured in debate, illustrated a story, beckoned someone closer;

Healing hands that molded clay for blindness, straightened crooked arms, lifted countless chins, wiped endless tears, multiplied bread and fish, and calmed raging seas;

Focused hands that clutched a donkey's back, upending tables of greed, washed dirty feet, lifted bread and cup, gripped each other in excruciating prayer;

Crucified hands, now powerless, shapeless, helpless, pinned to wood and death, their work now complete.

And the final cry, the final breath, the last gesture of trust, "Father into Thy hands, I commit my hands."

Paynter is pastor, Northminster Church, Jackson.

Letters to the editor

Beginning of Armageddon

Editor:

Following the successful conclusion of the Persian Gulf conflict, there was an outcry for those who were so vocal in their opposition to be held accountable for their words. Even more so, it seems that those who wrote books and preached sermons proclaiming the Middle East events to be the beginning of Armageddon should be held accountable for the accuracy of their prophecy.

I have heard it said that it is lucrative to schedule Armageddon and then sell tickets to it. Once again, this has proven to be so.

According to Deuteronomy 18:22, if a prophet speaks a word that does not come true, that is a word which the Lord has not spoken.

Clearly, the words proclaiming this to be Armageddon were not from the Lord.

Ray A. Thompson
Jackson

Prayer of gratitude

Editor:

This is my prayer of gratitude:

O Lord, the war is over — this thing which has so threatened us. We prayed and you heard. My brother is coming home. His children may resume knowing their father. My nephew, my sister's only son, her first-born, will return to just beginning his life. How did you do it, Lord? It was a miracle war, all men agree. We know the factual elements. We saw the masterful battle plan. We heard the dramatic definitions of the fighting force. But, Lord, how did you do it? How did you hear our prayers? Were they loud enough, or fervent enough, or humble enough? Or, were they fee-

ble in your sight? Did you hear because you love us now, or because long ago you loved us, once and for all? Of course, you know I'm not asking to be answered. I'm just wondering as I bow in the Wonder of your Wonderfulness.

Jan Galoway
Rosedale

On solemn assemblies

Editor:

Why "solemn assemblies" for Christian believers?

God told Amos, "I hate, I despise your feast days, and I will not smell in your solemn assemblies . . . but, let judgment run down as waters, and righteousness as a mighty stream," (Amos 5:21, 24).

Evidently, "solemn assemblies" were easier than becoming channels for God's righteousness. Which is easier for us? To make confession to/before men, or, to name before the indwelling risen Lord that thing which grieves his Spirit?

Is this idea foreign to our leaders and pastors? One hears pastors praying ad infinitum (in public worship), "Lord, send your Spirit upon/among us." We teach our congregations to sing, "Sweet Holy Spirit, sweet heavenly dove, stay right here with us." Bette Midler's current hit single, "From a Distance" describes us to a T. . . "God is watching us from a distance!"

In Old Testament times, God's Spirit came upon his servants, empowering them for service. When they sinned, he left them (Samson). Not so in the religion of the new birth!

If the Holy Spirit has departed from us, what we need is not solemn assemblies; we need the birth from above!

Carl Bates
Horse Shoe, N.C.

NATIONWIDE BIBLE CONFERENCE

BRIGHT LIGHT FOR DARK DAYS

A CONFERENCE FOR THE WHOLE CHURCH

April 17-21, 1991 • Bellevue Baptist Church, Memphis, TN

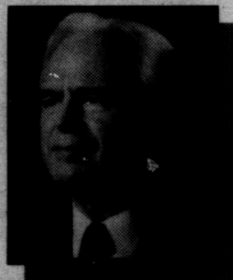
• Seminars for Pastors, Deacons, Staff Members, Lay Leaders & Ladies • Panel discussions • Workshops • Praise Worship Services



CONFERENCE SPEAKERS



W.A. Criswell, First Baptist Church, Dallas, Texas



Stephen Olford, Encounter Ministries and the Institute for Biblical Preaching, Memphis, Tennessee



John Phillips, Moody Bible Institute, Chicago, Illinois



Darrell Gilyard, Victory Baptist Church, Richardson, Texas



Jerry Falwell, Thomas Road Baptist Church, Lynchburg, Virginia



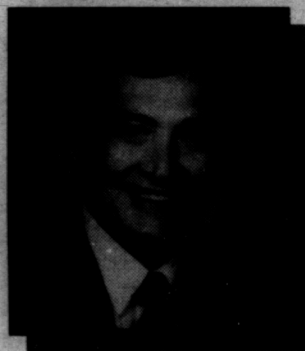
Joel Gregory, First Baptist Church, Dallas, Texas



Ron Dunn, Lifestyle Ministries, Irving, Texas



Jim Whitmire, Bellevue Baptist Church, Memphis, Tennessee



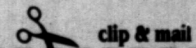
AN INVITATION

A second Nationwide Bible Conference is being offered because of the many requests from the 1990 "Decade of Destiny" Conference. The 1991 theme is "Bright Light for Dark Days." Preachers and prophets are being assembled to proclaim His Word during these days which are becoming gloriously dark. Bellevue Church will host pastors, deacons, laymen, and wives from across our land for a time of superlative Bible preaching, panel discussions and practical workshops. In the Name of Jesus and with great anticipation, I invite you to this timely conference.

Adrian Rogers, Pastor

**FOR INFORMATION CALL
901-385-5720**

or write
Nationwide Bible Conference
Bellevue Baptist Church
P.O. Box 1210
Cordova, Tennessee 38018



clip & mail

REGISTRATION INFORMATION: Nationwide Bible Conference • April 17-21, 1991

Mail To: Nationwide Bible Conference
Bellevue Baptist Church
P.O. Box 1210
Cordova, Tennessee 38018

Name (Dr., Rev., Mr., Mrs., Miss) (First) (Middle Initial) (Last)
Staff Position
Spouse's Name (if attending)
Church
Denomination

Church Address
City State Zip
Home Address (if lay person)
City State Zip
Home Phone Work Phone
Anticipated arrival time
Flight #

AIRLINE DISCOUNTS: Special discounts on flights are available by calling Regal Travel at 1-800-562-2076. Please inform the travel agency that you are attending Bellevue's Bible Conference.

PREREGISTRATION NOTICE: While preregistration is not required to attend the conference, all who preregister by April 8 may purchase audio-cassette tapes of the conference sessions at a 50 percent reduction. Cut-off date for preregistration is Monday, April 8, 1991.

CHILD CARE: Child care for children ages birth through 3 is available by reservation. Call the conference office at (901) 385-5720.

Just for the Record

Thursday, March 21, 1991

BAPTIST RECORD PAGE 9



East Moss Point Church, Jackson Association, recently presented a Certificate of Recognition to Mrs. Lillie Padgett for reading the Bible through 18 times. She has been a member of the church for 68 years. Harold Anderson, pastor, is shown presenting the plaque to Mrs. Padgett.

Ingalls Avenue Church, Pascagoula, honored George M. Beck and his family with a reception on Sunday, March 17. Beck has served ten years as minister of music and youth. He went to Ingalls Avenue Church from Millry Church, Millry, Ala.

Beck is a graduate of Mobile College with a BA in music and received a master's in church music from New Orleans Seminary. He is married to the former Deanna McLendon of Satsuma, Ala., also a graduate of Mobile College. They are the parents of two children, Chelsea, three, and Justin, four months.

The Lawrence and Louise Palmer Memorial Scholarship Fund has been enhanced by several thousand dollars, says Ron Kirkland, pastor, First Church, Amory.

The estate of T. P. and Pauline Huff provided the gift that has brought the principle sum of the fund to approximately \$60,000. Interest earned by the principle sum each year is awarded to students of First Church who are preparing themselves in SBC educational institutions to serve in a church related vocation. To date, the church scholarship committee has awarded over \$30,000 to six recipients.

The scholarship fund was begun in 1983 by a member of First Church, Dick Palmer, in memory of his father, Lawrence Palmer, who was a deacon and Sunday School teacher of First Church. In 1984, the name of Louise Palmer, the late mother of Dick Palmer, was added to the scholarship title.

The director of missions, Scott County Association, is retiring, effective August 1. The search committee for the position is now accepting resumes through April 15. Send resume and cover letter to: Search Committee, Rt. 1, Box 240, Morton, MS 39117, Attn: Robert Sanderson.

First Church, Madison, is holding an adult literacy training workshop beginning April 7. The workshop will take place from 2 to 5 p.m. at the church. For more information, contact the church at 856-6177.

Calvary Church, Jackson, will celebrate its 90th anniversary on Sunday, June 2, and Sunday, June 9. James W. Street is pastor.

Cliff Temple Church, Natchez, will celebrate its 35th anniversary on Sunday, March 24. Sunday School will start at 9:45 a.m. and worship at 11 a.m. A noon meal will be served in fellowship hall. On Program will be W. G. Dowdy and Leslie Farrar, former pastors. Also on program are Charles Heltman, Bill Hutto, and David Tarver, who served as interim pastors. B. Don Womble is pastor.

The Third Annual Ladies Conference will be held March 22 and 23 at Byram Church, Jackson. Special guest speakers will include Cathy Jeffcoats, Jo Holman, Dottie Williams, and Fay Stevens. Among the topics to be covered in the conference are Parenting, Enhancing Your Self Esteem, The Spiritual Woman, and Accentuating the Positive. The fee is \$5 for the complete seminar. Additional information and registration forms may be obtained by calling Byram Church at 372-5886.

Bentonia Church, Bentonia, will have Holy Week Celebration, March 27-31. Services will begin each night at 7:30 p.m. "Holy Beginning" will be Wednesday with Howard Smith, director of missions, Yazoo-Warren Association; "Maundy Thursday" with Jim Yates, pastor, First Church, Yazoo City, Thursday; "Good Friday" with Marshall Burnett, pastor, Bentonia Methodist Church, Friday; and "Day of Silence" with Robert White, pastor, Bentonia Church, Saturday.

Med Center will offer Mother/Daughter Seminar

A Mother/Daughter Seminar designed to help daughters explore the beauty and wonder of becoming a woman, will be held at Mississippi Baptist Medical Center Saturday, April 13, from 3 to 5:30 p.m. for 13 to 17 year olds, and Sunday, April 14, from 2 to 4:30 p.m. for 9 to 12 year olds.

The purpose is to provide an atmosphere of love and learning and to establish a foundation for respect and continued communication between parent and child. The physical, emotional, and spiritual aspects of becoming a woman are among the topics to be discussed.

Call 968-1712 to register or to receive more information. The cost is nine dollars per family. Attendance is limited due to space.

Kittiwake's Mrs. Allen Ashley dies in Georgia

Funeral services for Mrs. Allen (Josie "B") Ashley, 80, of Louisville, Ga., were held Feb. 25, at First Baptist Church, Louisville.

Mrs. Ashley died Saturday, Feb. 23, at University Hospital in Augusta.

A native of Mississippi, Mrs. Ashley was a homemaker. She had lived in Louisville for the past 17 years and was a member of First Baptist Church.

Her husband, age 87, is retired from the Miss. Baptist Convention Board. For many years he worked at Kittiwake Baptist Assembly on the Gulf Coast. The Ashleys lived with their daughter, Mrs. Sue Horton, at Rt. 1, Box 445, Louisville, GA 30434.

Survivors include her husband; a son, Joe Allen Ashley, Colorado Springs, Colo.; two daughters, Gracie Ochsenknecht, Marietta, and Sue Horton, Louisville; a brother, four sisters, nine grandchildren, and 10 great-grandchildren.

Correction

The schedule for Senior Adult Enrichment Days was incorrect. The Area 5 meeting, scheduled for First Church, Mendenhall, will be held April 11, not March 26, as was previously published.

Reminder:

Registration deadline is April 1, for the Mississippi Baptists in Broadcasting meeting at Calvary Church, Jackson, April 12-13. Cost is \$15.00 per person. Mail to Farrell Blankenship, Broadcast Services, Mississippi Baptist Convention, P. O. Box 530, Jackson, MS 39205-0530.

The taxicab driver helped his lady passenger out of the cab at her destination, and said, "There'll be no charge, ma'am. You did most of the driving."

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Revival dates

Terry Road Church, Jackson: March 24-27; Sunday, 11 a.m. and 7 p.m.; weekdays, 7:30 p.m.; Mike Morrow, pastor, Beulah Memorial Church in Hinds County, evangelist; James Netherland, Terry Road Church, music; The Pearl Quartet will present concert on Wednesday, 7:15 p.m.; Henry J. Bennett, pastor.

First Church, Calhoun City: March 24-27; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; Randy Turner, Parkway Church, Natchez, evangelist; Graham Smith, director, Church Music Department, MBCB, music; Anthony S. Kay, pastor.

Mt. Zion Church (Clarke): March 24-27; services, Sunday, 11 a.m. and 6 p.m. and Mon.-Wed., 7 p.m.; Sunday morning, Billy Brumfield, pastor, Rolling Creek Church (Clarke) speaker; Sunday night, C. C. Burns, pastor, Knights Valley Church (Clarke), speaker and music director for all services; Mon., Phil Griffin, pastor, Causeyville Church (Lauderdale) speaker; Tues., Jim Harris, pastor, DeSoto Church (Clarke), speaker; Wed., Grady Crowell, director of missions, Clarke Association, speaker; and Chester Carlisle, pastor.

Mt. Pisgah Church (Rankin): March 22-24; services, Fri. and Sat., 7 p.m.; regular worship hour on Sunday; Tim Canterbury, evangelist.

White Bluff Church, Foxworth (Marion): March 24-27; Sunday, 11 a.m., 1:30 p.m.; 6:30 nightly, Mon.-Wed.; Robert A. Lee, pastor, Westside Church, Lanett, Ala., evangelist; Marvin Graham, pastor.

First Church, Yazoo City: March 24-27; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; Wayne Bristow, director of Evangelism Department, Baptist General Convention of Oklahoma, evangelist; R. L. and Beth Sigrest, Yazoo City, music; James F. Yates, pastor.

Forest Church (Scott): March 24-27; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., noon and 7 p.m.; Jim Bain, pastor, Istrouma Church, Baton Rouge, La., evangelist; David Doty, minister of music, Brookhaven, music; Sonny Adkins, pastor.

Sunrise Church (Leake): March 22-24; Tim Smith, minister of youth, First Church Glendale, and a student at New Orleans Seminary, evangelist; Kyle Younger, student, Mississippi State, music evangelist; services each night at 7, Sunday, 11 a.m.; Frank Smith, pastor.

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BR2

Responsible Christians are truly free in Christ

By Ruth N. Allen

I Corinthians 8:8-9:4, 9:19-23, 10:32-11:1

A professor, accompanied by his dog, was accustomed to take long walks daily. On the path was a deep gully that had to be jumped, but the agile dog had no difficulty doing so and even seemed to enjoy the leap. One day a smaller dog joined the party; and when they came to the gully, the larger dog made a long detour to another place for crossing. The dog knew the smaller one could never negotiate that jump and so took a longer way around for the sake of the smaller dog.



Allen

In our lesson the apostle Paul urges Christians to be considerate of others who may not be as strong as those possessing complete knowledge. He reminds Christians to adjust to the limitations of others.

Respecting the consciences of others (8:8-9:4). The question of eating meat which had been offered to idols was addressed to Paul. What was a person to do when eating such meat offended the conscience of a weaker brother or sister in Christ? How could one retain his freedom in Christ and yield to immature

weaknesses of another? The principles outlined by the apostle are very much valid today for prevention of offenses against less knowledgeable persons. Verse 9 clearly states, "But take heed lest by any means this liberty of yours becomes a stumbling block to those who are weak."

A stronger person is obligated to consider the weakness of another and not violate the weaker conscience. Many people, believing their liberty and freedom in Christ annuls their obligation to the less mature Christian, refuse to practice this principle. This belief is contrary to the teaching and intent of the passage. Verse 12 indicates, "But when you sin against your brother and wound his weak conscience, you sin against Christ."

Jesus is not a stumbling block, nor is he offensive to weak Christians. Neither should his followers cause another to stumble even if they are weak and immature. The solution is to refrain from offensive actions. Through love the weaker brother and sister are lifted up to a higher level of understanding. The weaker Christian becomes stronger and enjoys freedom

in Christ as levels of understanding increase. Responsible Christians are truly free in Christ when weaker Christians are not offended but also gain liberty through understanding.

Becoming all things to all people (9:19-23). Paul echoes the servant concept as taught by Jesus in John 12:26. "If any man serve me, let him follow me; and where I am, there also shall my servant be; if any man serve me, him will my Father honor."

To some the idea of service is "stupid" and "repugnant," so stated a New York writer, who continues, "only my pleasure, my welfare, and my personal advancement is worth a hoot." By way of contrast, consider John A. Broadus — one of the founders of our Southern Seminary, a professor, and also one of its presidents. During his era, there was a quaint custom of guests awakening to find their shoes outside their door cleaned and polished. One particular guest, after several mornings of finding his shoes polished, wanted to thank the servant. Imagine his surprise upon opening the door to find Broadus himself placing the shoes at the door. What an humbling experience to discover the servant was actually the head of the house! The Lord Jesus set the example, and those who are his followers seek to imitate him.

If we follow Christ, we must be willing to serve and do some things we may not wish to

do. To those with a false concept of religion, we must be understanding. To those who are weak, we must adjust to their capacity to perceive and to receive. To those who are a law unto themselves, we must not alienate them through condemnation.

Followers of Christ (10:32-11:1). Vince Lombardi, former coach of the Green Bay Packers, is often quoted as saying, "Winning is not everything, winning is the only thing." This concept is contrary to the study passage.

One of my fond remembrances dates back to high school days. Before the big football game with the city rival, the assistant principal, Miss Mae Eanes, annually addressed the student body rally. Her conclusion became a tradition over the years as she quoted from the late sports writer, Grantland Rice, "When the one great scorer comes to write against your name, he writes not that you won or lost, but how you played the game."

How you play the game, and whom you choose for your role model make the difference! Paul says, in essence, "You can follow me, because I follow Christ." He is not pretentious, but he states a fact which should be factual in the lives of all Christians.

Allen of Jackson is the wife of Judd Allen, pastor of Ogden Church, Bentonla.

Jesus' death — raw, rugged, real — but reversed

By Jerry Vardaman

Luke 23:26-56

Our Moslem friends do not believe that Jesus really died (Sura III.55 and IV.157, 158). We quote (in shortened form) this latter passage from the Qur'an:



Vardaman

157. (They have incurred Divine displeasure) . . . (who) say (in boast), "We killed Christ Jesus The son of Mary, The Apostle of God" — But they killed him not, Nor crucified him, But so it was made To appear to them . . .

For of a surety They killed him not . . .

158. Nay, God raised him up Unto Himself; and God Is Exalted in Power, Wise . . ."

Here when the Qur'an states that God raised him up, one would at first believe that Moslems accept the resurrection, but the passage is talking about the ascension of Jesus, which the Moslems accept, just as they believe in the ascension of Mohammed. Moslems leave out, therefore, two vital demands of the Christian

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faith. If Jesus did not die, then he could not be resurrected. Moslems believe that Jesus was too great to die, or so they say, but this disbelief is one of the main stumbling blocks which prevents a Moslem from ever accepting Jesus. They regard him merely as a good prophet — but Mohammed was greater!

The New Testament is very clear about the fact that Jesus really did die by the terrible death of the cross. Crucifixion had its roots in very ancient practices in the East. Among the Assyrians, for example, enemies after death would be impaled on a stake, to serve as an object lesson. The lesson was: if you practice what this person did, you will be treated in the same way. The Phoenicians practiced placing their enemies on a cross while they still lived. They reasoned that this form of torture, which increased the agony which enemies suffered, was better than killing one's enemies suddenly and sparing them pain.

When Alexander the Great conquered Tyre after many months of siege to that city, he turned this punishment on his Phoenician enemies and crucified 3,000 men of Tyre. Gradually, the Romans picked up this practice just as Alex-

ander the Great had done. It was this form of death that Jesus endured, (23:34): "And when they were come to the place which is called the place of a skull (=Calvary), there they crucified him . . ."

The title over Jesus' head was written in Hebrew, Latin and Greek (v. 38). The title was for the purpose of stating the crime Jesus was guilty of to deserve death — to prevent others from making the same mistake. Its form was the shape of such titles as we see on the Arch of Titus, explaining what the objects were which he carried from the Jerusalem Temple when he destroyed it. Every detail of Jesus' crucifixion fits the historical and archaeological demands perfectly, and rules against those who would deny that he died by this method.

Of course, critics through the ages have denied that Jesus actually died. The miracle of a resurrection is just too much a demand for their belief. I knew one such prominent critic in recent times. His name was Hugh Schonfield, and he wrote the widely-read book, *The Passover Plot*. He believes that Jesus had an agreement with the centurion that he would only be on a cross a few hours. Then the Roman centurion would permit him to come down. According to him, Jesus knew it was possible to do this and live. Such would gain Jesus a wide

popularity. According to Schonfield, the soldier who pierced him with the spear was not aware of the scheme, and, in time, Jesus did die. But he was taken down before his death so that his disciples could claim that he was crucified and had lived, even so. Such an interpretation does not accord with Gospel facts — especially with the clear statement that Jesus was dead before he was removed from the cross. Such sensationalism as Schonfield promoted (or, as the movie, *The Last Temptation* promoted) doubtless can be exploited commercially both to sell books or to attract moviegoers, but such do violence in the gospel record.

Even in this account of Jesus' death, his final statement, as given by Luke, is very significant for believers: "Father, into thy hands I commend my spirit" (23:46).

Jesus has no uncertainty about the outcome of it all. He had repeatedly assured his disciples that he would triumph over the cross. Even though they failed to remember his words at the critical moment, this is indeed what Jesus did. In his resurrection, he reversed the raw, rugged, real death he suffered on the cross, and is today on the right hand of God to intercede for us and to lead us daily in victorious living for him (Phil. 2:9-11).

Vardaman is professor of archaeology, Mississippi State University.

God's son crucified and risen, the purpose fulfilled

By Benny Still

John 19:6-7, 14-18, 28-30

I grew up being angry at the soldiers who officiated the crucifixion of Jesus. I heard sermons reminding me that even though they were to blame for actually carrying out the orders to crucify Jesus, it was really my sin and yours that made it necessary for Jesus to die. That was so hard for me to understand. I wasn't there. I hadn't even been born yet! How could that be? Then one day it dawned on me that all persons, including believers today, are responsible for Jesus' death. Unbelievers



Still

are not the only ones who bear that awesome responsibility! The fact of Jesus' crucifixion really fulfilled his purpose for coming to earth to begin with.

Let's see what happened. After Jesus had been interrogated by Pilate, he was brought before the high priests and their officials who demanded his crucifixion. Pilate, fearing for his own political demise, turned Jesus over to them. They demanded Jesus' death because he had "claimed to be the Son of God," (19:6-7).

LIFE AND WORK

Little did they know that he was who he claimed to be. Pilate knew of Jesus' innocence. Perhaps that's part of the reason he "washed his hands of the matter" (Mt. 27:24) and had a sign prepared to hang above Jesus' head on the cross which read: "Jesus of Nazareth, the King of the Jews" (John 19:19).

In order for Jesus to fulfill his divine purpose on earth, the crucifixion was a necessary part of the whole plan of action. It is hard for us to accept the fact that Jesus had to become the supreme sacrifice for our sin debt. The sacrifice Jesus made — giving of himself to the point of allowing his very lifeblood to be spilled out for the remission of our sins — is the supreme example of God's display of love for each and every one of us (vv. 17-18, 30). Can you think of a way to express your thankfulness to Jesus for giving his life on the cross for you? Do we realize that without the death of Jesus, there would be no remission for our sins? Do we realize that without Jesus being crucified, there may not have been a resurrection —

thereby negating our ability to be victorious over death?

Yesterday I took my son fishing. We used worms for bait, as crickets were too expensive. As Eric fished, it seemed to me that he was just drowning worms. But oh, what fun he was having! After a few nibbles he finally hauled in a monster of a bream that may have measured a full three inches in length. After a while, he tired of such sport and ran off to play with a friend. I was left with the cheap worms and other fishing gear. I realized something as I sat there watching my cork: fish usually bite live bait — especially if they are country fish in a country pond! Several of the worms we have purchased were dead before we put them on the hook. With those worms, we didn't get a single bite. But what a difference the live, wiggly worms made in the response of the fish! As witnesses, are we sometimes dried up and lifeless? Is our testimony vibrant and alive? We'll catch more fish for the Master if we can show forth a risen Saviour, not some dead religious leader! When we display a risen Lord — victorious over sin, death, hell, and the grave — and, when we do it in such a way as to make the world want what we have, then maybe we'll be a bit closer to putting into practice the mandates of the Great Commission and Bold Mis-

sion Thrust! I think I'll go fishing again soon, and just see what the Lord may be wanting to tell me about my witness!

Jesus fulfilled his purpose in coming to the earth. Verses 28-30 record the completion of God's work through Jesus as the supreme sacrifice for sin. David wrote in Psalm 69:21 that the Messiah would have "gall for my meat; and in my thirst they gave me vinegar to drink." Jesus also fulfilled the various prophecies of the Old Testament about his coming and subsequent death. The words of Jesus in verse 30 are somewhat haunting in this "hurry-up" world. Yes, "it is finished" alright! The debt has been paid! The charges have been dropped and all who accept Jesus as Saviour are acquitted of any previous wrongdoing. What a love! What a sacrifice! Can we ever be worthy of such a sacrifice? Not on our own! But by his "G-R-A-C-E," God's Riches At Christ's Expense, we are made worthy to receive so great salvation.

I still get a bit frustrated when I think of the beatings Jesus suffered at the hands of the soldiers. But I'm reminded that even one of them finally recognized who Jesus was and said, "Truly this man was the Son of God!" (Mt. 27:54).

Still is pastor, Poplar Springs Church, Mendenhall.

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Mrs. S. J. Stigler
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Sam D. Stafford
Mr. & Mrs. Frank S. Hamilton
Roy Gene Stallings
Morgan Chapel Baptist Church
Mrs. Bessie Mae Stancil
Mr. & Mrs. M. E. Daves
William D. Starrett
Dr. & Mrs. James D. Price
Mrs. Eunice Stemme
Mr. & Mrs. J. P. Kelly
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Mr. Ed Stribling
Mr. & Mrs. Jack Hardage
John Berry Stringer
Mrs. Wilda Singley
Mr. W. B. Stringerfellow
Mrs. S. J. Stigler
Mr. James Taylor
Dr. & Mrs. Robert Battle
Mrs. R. J. Vance
Mr. Madison H. Taylor
Mrs. Dorothy W. Shaw
Mrs. Mattie E. Taylor
Mr. & Mrs. Wade Roberts
Mr. Charles Thomas
Mrs. Charles V. Thomas
Daisy Thompson
Mrs. Jo S. Baird
Mr. Jack Thompson
Ms. Texie I. Prather

Mrs. Dub (Daisy) Thompson
Shuqualak Baptist Church
Joseph & Elaine Green
Mr. & Mrs. Dave F. Holley
Mr. & Mrs. Earl Persons
Mrs. Vickie L. Siek
Mr. & Mrs. Ted Skipper & Family
John E. & Mary Smith
Johnny Ray, Debbie & Eric Smith
Mrs. Frank Collins
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Mrs. Sam B. Bounds
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Mr. Fred Trexler, Sr.
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Dr. Kirby Walker, Jr. & Staff
Dr. Brock B. Westover
Miss Virginia Turner
Mrs. Mary T. Biglane
Mrs. Marguerite C. Howell
Elmer Tutor
Mr. & Mrs. W. G. Branscome Jr.
Mr. E. C. Tutor
Mr. & Mrs. Hayes Branscome
Mr. & Mrs. Charles S. Davis & Family
Mr. William Russell Usry
Mr. & Mrs. Bob Bardwell
Mr. & Mrs. Dewey Sanford
Mrs. R. J. Vance
Mrs. Ruby H. Hudson
Mrs. Nora F. Vance
Mrs. Rebecca Jackson
Mr. Cleve Vanlandingham
Mr. & Mrs. Daniel Lee
Mrs. Jewel Vaughn
Mr. & Mrs. Brooks Earnest
Betty Waldrop
Mrs. Wilda Singley
Mrs. J. P. (Jeanne) Walsh
Chancel Bells, FBC McComb
Mr. & Mrs. James E. Clark
Mr. & Mrs. Hal Jackson
Mr. & Mrs. Tom Jackson
Mrs. Avis Jackson
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Mr. & Mrs. Ben Tumey
Mrs. Mable Barron
Mrs. Bobbie Dawson
Mr. & Mrs. John M. Mabry Sr.
Mrs. Maurice Warbington
Forest Baptist Church
Mr. Homer Wasson
Mr. & Mrs. Glen King
Mrs. Bessie Wasson
Mr. & Mrs. Harold Wright
Bob Watson
Ms. Virginia Fulford
Mrs. Vera B. Nunnery
Harvey C. Watson
Mr. & Mrs. Glen King
Mr. & Mrs. Garvin Knight
Mrs. Jessie Mae Weaver
Shuqualak Baptist Church
T. C. Webb
Mr. & Mrs. Larry N. Beam & Children
Mr. Jack E. Weeks
Morgan Chapel Baptist Church
Mr. & Mrs. James R. Greene
Mrs. Cecil Shadrach
Mrs. Willie Weeks
Siloam Baptist Church
Lessie Westbrook
Gleaners SS, Pilgrim's Rest BC
Elizabeth Whitaker
Mr. & Mrs. Jimmy R. Williams
Mrs. Christell Reno White
Mr. & Mrs. Billy C. McDonald
Mr. & Mrs. Virgil L. Barlow Jr.
Nick & Jennifer Barlow
Mr. & Mrs. Crawford Bell
Mr. & Mrs. Douglas Slay
Mrs. Lloyd W. Kitchens
Mr. & Mrs. Walter D. McLeod
Hopewell Baptist Church,
Crystal Springs
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Alice Williams
Mr. Jo S. Baird
Mr. Walter Williams
Mr. & Mrs. M. E. Daves
Mrs. Annette Williams
Mrs. Robert R. Ward
Mrs. Mildred Wilson
Mr. & Mrs. Daniel B. Mulholland
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Essie Winstead
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Mrs. Jean Womack
Mrs. Patsy B. Ates
Rusty Woods
Mrs. June T. Brooks
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Mrs. Lloyd W. Kitchens
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Mr. & Mrs. Ford Dickerson
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Mr. & Mrs. Dutch Farmer
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Mrs. Myrtle Yawn
Mr. & Mrs. D. C. Gatewood
James D. (Jimmy) Yeager, Jr.
Mr. & Mrs. J. A. Howarth
Mrs. Wirt A. Yerger
Mrs. Robert R. Ward

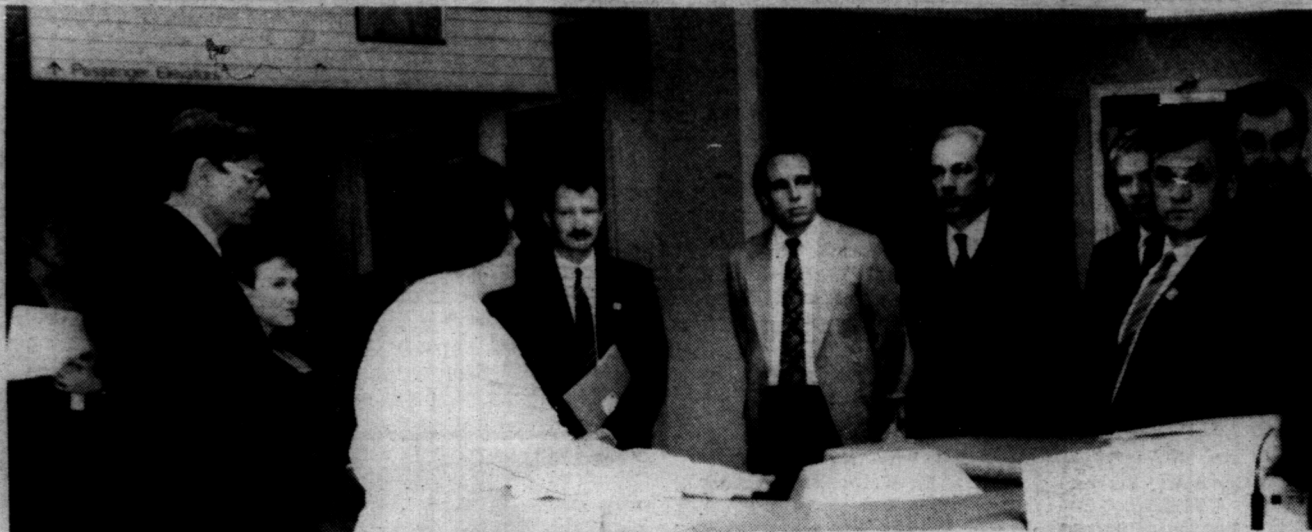


Mrs. Peggy Taylor (left) receiving 25-year service pin at BCV Powell Chapel. Mrs. Claire Nowlin, director of Social Services, is "pinning" Mrs. Taylor.

Peggy Taylor Completes 25 Years Of Service

Mrs. Peggy Taylor has completed 25 years of service at The Village. Her current assignment is as Unit Director for our Crisis Care Cottages on The India Nunnery Campus. Previously she had been assigned to Social Services as Department Coordinator, Case Worker, Intake Worker, and Case Worker for Foster Homes. Mrs. Taylor is a licensed Social Worker and she and her husband, Tommy are active members of Broadmoor Baptist Church.

Loyal staff like Mrs. Taylor are essential to the continued quality ministry that The Village provides to Mississippi children and families.



Kirghizia delegation visits medical center

Mississippi Baptist Medical Center recently hosted five members of a delegation from the Republic of Kirghizia in the Soviet Union. The delegation toured several business throughout the state including MBMC. The visit to the U.S. was sponsored by Mississippi College and Mississippi International, Inc., a nonprofit organization which fosters cultural, educational, and business relations between Christians in Mississippi and people in our cultures. This is the first official trade delegation from the Republic of Kirghizia to the U.S. From left are

Martha Nickey, MBMC executive assistant; Kent Strum, MBMC executive director; Debbie Logan, MBMC nursing director; Beth Cox, MBMC nurse manager; Alex Ivanov, interpreter from the Foreign Trade Association; Jim Tilton of Pacific Resources, Inc., Chicago; Salavat Iskakov, general director of the Foreign Trade Association; Valery Zhivoglyadov, chief scientific secretary. Academy of Sciences; Vladimir Zhuravlyov, deputy minister of education; and Melis Sharshenbaev, deputy minister of culture.

Cancer ends missionary career but can't quench faith, smiles

By Craig Bird

TANGA, Tanzania (BP) — "There's just so much to get done in our last two years here," missionary Charles Bedenbaugh kept repeating as he jolted over the roads of northern Tanzania last Easter, one eye on the potholes and another on the future.

So many villages without churches, so many young pastors to train, so many people who haven't heard about Jesus... so much to do. Those churches may get built, those pastors educated, the gospel proclaimed to those people he prayed over and dreamed about.

But not by Charles Bedenbaugh. Cancer shortened the "last two years" of a career launched in 1960 to a handful of months. Very likely it will shorten his life. The 62-year-old missionary now is back in his hometown of Greenville, S.C.

Bedenbaugh thought he'd beaten cancer with the same weapons he and his wife, Betty, used to battle other hard times and hurts during three decades in east Africa: faith in a God who loves them and smiles that seldom fade from their eyes or their lips.

Doctors in Tanzania and Kenya couldn't locate a reason for his rapid weight loss in 1988. After several months he reluctantly agreed to a medical trip to the United States. When the verdict was cancer — common to his family — he turned himself over to his Lord and his doctors, in that order. And he unleashed his optimism against the rampant cells.

There was progress, apparent remission. In early 1990 Bedenbaugh was back in Tanga, Tanzania, planning to make his final two years before retirement as productive and faithful as possible.

Now productivity is limited by chemotherapy, weakness, and pain. The missionary couple's trademark color-coordinated outfits don't match anymore unless she puts on the drab tints of hospital gowns. Faithfulness is in continuing to trust in God — and in smiling.

Their optimism, although natural, has survived numerous heartbreaks over the years.

No one in his family had ever graduated from college, but Bedenbaugh enrolled at Furman University in Greenville en route to being the first. The first year at college he also

felt called to missions.

Three decades of labor in Tanzania began when the young couple got off the ship and asked if anyone was working in the capital of Dar es Salaam with the 30,000 people whose ancestors came from India. "No," the missionaries answered. "But we've prayed for two years for someone to do that."

For eight years the Bedenbaughs evangelized Muslims, Hindus, Sikhs, nominal Christians, and even some Buddhists. The first time the city's mayor met Bedenbaugh, he immediately commented, "Oh, you're the missionary working with the Asians."

"We had 75 to 80 young people coming to our house for Sunday School, were leading Bible studies on the beach, and doing lots of counseling," Bedenbaugh said. "Many times in the morning I'd be shaving and look down and see four or five neighborhood children standing staring at me. They didn't even knock!"

When the Tanzanian government refused to renew their work permit to "work with Asians," the couple transferred to Arusha, Tanzania, to teach at the Baptist seminary.

In June 1971 another tragedy struck. The Bedenbaughs were saying goodbye to their older children, who were returning to a boarding school in Kenya after a holiday. In the excitement, as her brother's loaded the bus, 6-year-old daughter Joy dashed into the highway in front of a truck. She was killed.

In 1983, leaving Joy buried in Arusha, they moved back to the coast. This time they went to Tanga and had — they thought — nine good years to finish up their missionary career.

Last Easter, as he reflected on his life, Bedenbaugh didn't leave out the hurts and the losses. But he did explain the philosophy that lit his smile.

"I'm afraid I don't know who I borrowed this from," he apologized. "But I try to live it out every day. If my heart gets broken the Lord will put it back together. If I'm frustrated I still know I'll win in the end. And if I fail it's not my responsibility anyway. God just tells me to be faithful."

By that criteria he has been highly successful. No wonder he smiles.

Bird writes for FMB.



Engineers can find out how to build and inspect boilers safely by using the information on a new compact disc.



RTVC airs new documentary

Tom Landry, former Dallas Cowboys head football coach, will host a new RTVC documentary, "Set Free," to be aired in April on NBC affiliates across the United States. The hour-long program focuses on four inmates of Texas prisons and San Quentin who will tell their stories. It is the first time television cameras have been allowed on death row in a Texas prison. "Set Free" also includes scenes of prison ministry work by the Bill Glass Association of Dallas, in which Landry is a volunteer, and Prison Fellowship, founded by Chuck Colson. Check local listings for time and date of "Set Free" broadcast.



Book reviews

THE DIARY OF A COUNTRY DOCTOR by W. W. Walley, M.D. (Family Ministry, Box 530, Jackson, MS 39205; 108 pp., \$5.00; available at Baptist Book Store and other book stores.)

The Diary of a Country Doctor will tickle you, thrill you, inspire you, challenge you, and, above all, make you a better person. It is not a literary masterpiece by a trained author or journalist. It is a compilation of some of the experiences of a Christian doctor, written as though he were telling his family or close friend some things much too personal and private to share with the public.

There are so many things special about this book that it is impossible to include them in a brief review. Three words seem to summarize its contents: medicine, missions, and ministering. These areas of service come alive with new and exciting challenges for all who read about them. He went about doing good, from Waynesboro to Montana, and to the outermost parts of the world, India, Bangladesh, China, and a host of places in between.

His prayer life is one to emulate—simple, private, sincere, and effective. As he clearly points out, it helps the person doing the praying more than anything else he can do. There is no substitute for talking with God.

He makes witnessing seem like the natural thing for a Christian to do. A busy person can find time to visit for

the church and to tell others about his own personal relationship with the Lord.

He makes denominational service come alive and exciting and believes that all laymen should be more involved. He demonstrates how it leads to involvement in missions both at home and abroad, but these opportunities always follow active participation in the local church.

The picture of close friendships is described so beautifully that the reader is made to either develop a new appreciation for his own friends or determined to make new friends. He demonstrates the fact that there is nothing sweeter on this earth than time spent in genuine Christian fellowship.

Walley makes "doctoring" seem so simple and yet so complicated. The medical profession does not belong on such an exalted pedestal that it cannot relate to ordinary folk. He has shown that humility and skill and love and commitment enable doctors to accomplish so much more that, with God's help, miracles are still taking place. Those to whom much is given, much is expected. His dependence on God makes every reader wish he had a family doctor just like him.

What a privilege it has been to know first-hand about many of the experiences contained in the book and to have been a part of some of them. What a privilege it has been to have had the opportunity to work in government, in missions as fellow members of the Foreign Mission Board, and in other church-related activities with the "Country Doctor from Waynesboro, Mississippi." What a privilege it has been for more than 25 years to have as a close, personal friend, W. W. Walley. I commend this book to everyone. — Gene A. Triggs, vice president, Government Affairs, Mississippi Chemical Co., Yazoo City; Chairman, Foreign Mission Board, SBC 1982-1984)

One's own door opens upon the wealth of heaven and earth... Life is a struggle, but not a warfare; is a day's labor, but labor on God's earth, under the sun and stars, with other laborers, where we may think and sing and rejoice as we work. — John Burroughs

Baptist Record

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March 21, 1991

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